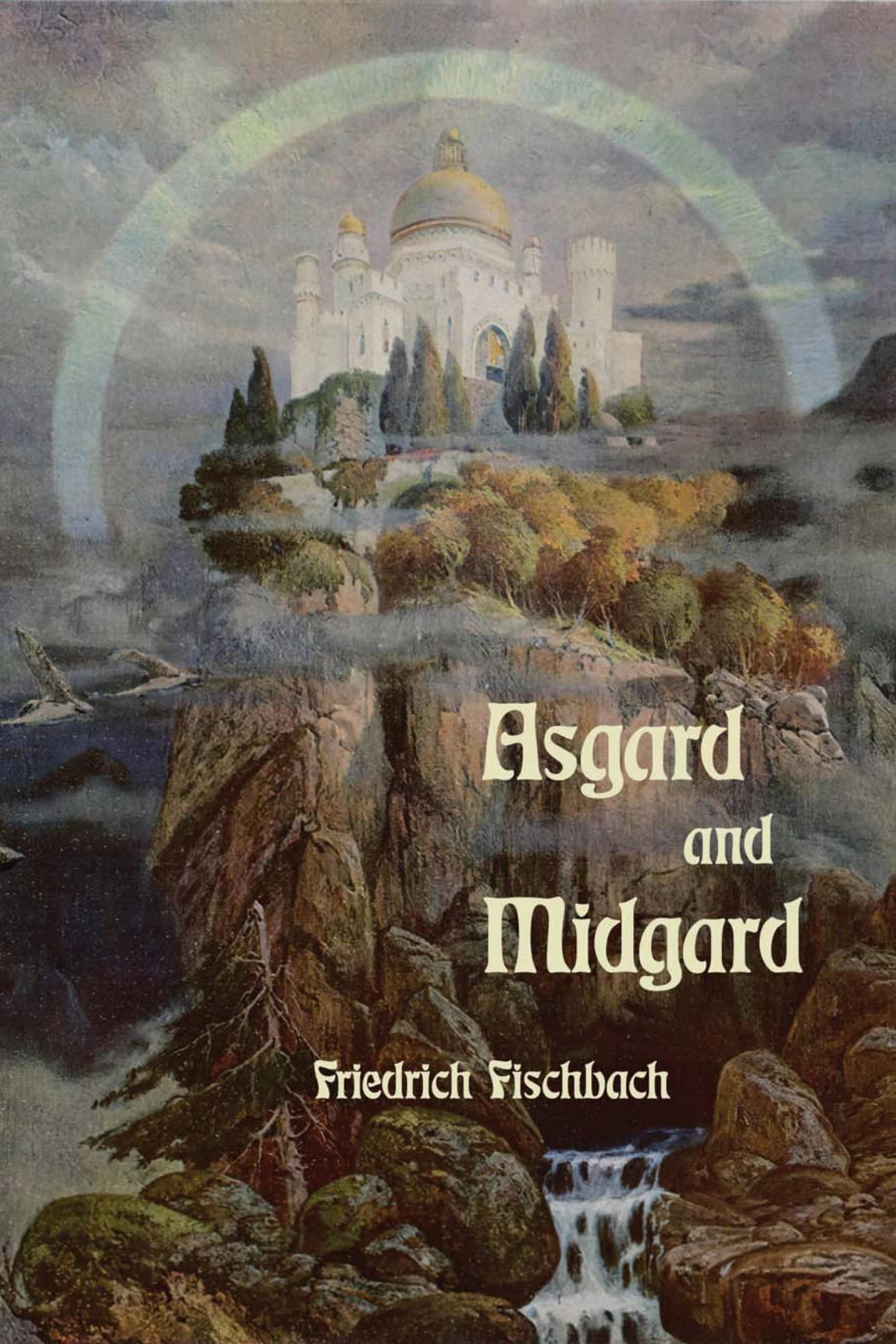
Asgard
and
Midgard
Friedrich Fischbach

BERSERKER
BOOKS

ASGARD AND MIDGARD

THE GOLDEN HOUSE BOOK OF THE
GERMANIC TRIBES
INCLUDES
THE MOST BEAUTIFUL SONGS
OF THE
EDDA
AND THE PROOF. THAT ON THE LOWER RHINE
BETWEEN THE SIEG AND THE WUPPER
THE OLDEST MYTHS OF THE ARYANS (ALSO THE THE GREEKS) ORIGINATED.

BY

FRIEDRICH FISCHBACH

Motto: The Germanic shirt is closer to us than the Latin and Greek skirt.

Foreword.

Half of the book was printed when highly important additional material had accumulated. Once the home of the Edda had been established by the field names and topography between the Sieg and Wupper rivers, the question arose as to whether it was not also the home of all Aryan myths. The most thorough examination of Greek mythology brought the most brilliant confirmation of this hypothesis. The best explainers of the Greek gods and heroes had long since noticed how obscure the origin of the oldest myths is. L. Preller and Robert confirm that the topography of the Mediterranean does not correspond at all to the myths, and that not even the names of the gods are of Greek origin. There is therefore every justification for searching for the land where, according to Homer etc., the islands of Helios, the Hesperides etc. lie on the Okeanos, the land that Atlas guarded and where Hercules, the Argonauts and Odysseus went. Luck: the proof that the descriptions of Scylla and Charibdis, of the Plankten, of Phaeton's fall, etc., are topographically correct there, is not the point of holding on to the old hypotheses, however ingeniously they may be constructed. It may be inconvenient to have to abandon cherished views that are almost sanctified by authority, but the truth remains the main thing. Moreover, the gain from a national point of view is a highly gratifying one. If the Lower Rhine was the cradle of Aryan culture in prehistoric times, the further question is obvious as to why the emigrants were able to forget their homeland so thoroughly. Homer only had dark traditions. It was only six months ago that I was

able to add to my earlier assumption that only the use of shipping had caused the old land route to the Rhine to be forgotten. The volcanic eruptions of the Eifel and Siebengebirge mountains had thoroughly devastated the childhood paradise. For centuries, the volcanoes were like guardians with fiery swords, guarding access to the sacred corridors of the Okeanos. The Greeks glorified in their imagination the ancient paradise where Helios grazed his cattle, where Phryxos brought the golden fleece, where the golden apples grew and the Phaeacians lived. The inhabitants of those regions, the Hyperboreans, were considered the most pious and righteous and the favorites of the gods. Why, I wondered, should the gardens of the Hesperides be sought elsewhere than in the garden of Iduna, near Wingolf, where the same fruits grew? Why should Surtur not be Typhon, the demon of the fiery depths? It is not enough to substitute a comet, for according to tradition the Wala depicted the impending eruption of the volcanoes that once destroyed Mittgart. Even at the time when the Helgilieder were written, volcanoes were still active "from which sheaves of fire emerged". Stone tools have also been found in the lava and ash. In the Edda songs, the old glories of the homeland are only modestly mentioned. Everyday reality did not lead to the glorification that the distant Greeks had given to their ancient homeland since Homer.

As before, the Edda and the Greek myths will be brought into closer relationship, as the common topography is of the utmost importance.

My request is to examine the material before - as usual - first asking who dares to hold such revolutionary views

against old school opinions. Schliemann found ancient Troy, but I found the home of the founder of Troy (Tros) where the common home of Siegfried and Achilles is. Note, however, that even if the mountains, rivers and field names really exist, the myths are only golden spinnings of the imagination.

If one admits that our culture is still powerfully influenced by Greek culture, then the realization that its homeland was here is of the greatest significance. With this in mind, philologists in particular, as advisors, may kindly take note of these studies and improve and supplement them.

The discovery that Troisdorf was the pre-Homeric Troy corresponds to Grimm's assumption that pre-Homeric odysseys existed. One examines quite thoroughly:

The vagueness and contradictions in the story that Hercules had already destroyed Troy earlier are highly conspicuous. What kind of contract does Laomedon make with the gods as a mortal ruler, and how are the gods bruised? We are left with nothing but the assumption that an ancient myth was no longer understood. It is well known from the Edda that a master builder was supposed to build a fortress for the gods of light, for which Freya (the blue sky) was pledged to him. Loki prevented the timely completion, and Thorr smashed the angry bruised man, whom the gods called winter demon and primal enemy. As far as Helena is concerned, the myth in the north is ancient, that the sun maiden Gerda or Iduna is in the power of the winter demons in winter until the god of spring frees the glorious one. In other legends, it is a beautiful maiden who is freed from the demons. water

monsters, dragons etc. during floods until the spring hero kills the beast.

In revenge, Poseidon sends a sea monster that devastates the fields of Troy (i.e. floods), and Helios sends the plague. Hesiohe, the daughter of Laomedon, is bound to a beach rock, but Hercules, called to her aid, frees her after Laomedon promises him his miracle steeds. Poseidon is bruised for Hesione, much like the Winterdilmon of the Edda nm Freya, and finally Laomedon also bruises Hercules for the windy steeds of the gods. But he is not to be trifled with. He returns with his brave comrades and destroys Troy. The answer that Helios gives Poseidon when he asks why he endures such l'nhill from a mortal without further revenge is dark. He says it is a quarrel between gods. Helios had successfully left the construction of the walls of Troy to Poseidon, as he preferred to graze his herds far away. He was therefore the less bruised and once again became the protector of Ilion as before. But Poseidon, who in Norse mythology had piled up his frozen waves as ice floes to form walls, remained Troy's enemy. In some places, Laomedon is reminiscent of Loki, from whom the swift steed Sleipnir is descended; but there is no certain thread to be found. Again, it is only the names that set us straight.

The founder of the empire "Dardanos* was called an Eridanian, a Rhinelander, because the Eridanos is our Rhine. According to one source he came from the north of Greece, according to another from Samothrace. Ilios, who founded Ilion, had two sons, Assarakos and Ganymede. The former is not reminiscent of Assyria, but of Assur Asgart. Now we come to the core: according to the most ancient myths, the sun maiden Helen is married to the

moon god. Menelaus is the humanized moon god. (Mena Moon.) In the sun district (Hllerbcrge, Eil etc.) lies Mondorf near Troisdorf. According to a very old conception, Troy means the burial castle, the underworld, in which the goddess of light is held captive. The real Troy is said to have been a necropolis. But in Homer, the inhabitants there are full of life, and even the demonic, dark Hagen becomes the noble, high-minded Hector. It is curious that both have the root syllables of protect, hedge, since Haag and hedge mean the same thing. Hagen is seen as the enemy of the Liclit hero, as the descendant of a Nacht-Alben and called Tronjer. It is very important that, like Siegfried from the Sieg, Achill takes his name from Acheloos Agger. Both flow into the Rhine at Siegburg. Kriegsdorf" is also significant. - Thorr and Herniel were replaced by Hercules among the Greeks. Achilles became the Siegfried of the Greeks and ruled the Mirmidons, just as Siegfried ruled the Nibelungs. If the younger Freya was enthroned on the mountain named after her, Bendis-Berg (Bensberg), the older sun maiden Hellena or Helena was enthroned on the Ellerberge.

Ernst Krause (Carus Sterne) in his "Tuisco-Land" has done a lot of work ahead of me and shed light on the Troy castles in detail. The Norse names Troyes, Troneck, Troneg, Trony are derived from Burg-VeStCn. (Treu rind fest.) Carl Blind repeatedly proved that the Phrygians who immigrated to Asia Minor were Franks. Athena's epithet "Tritogeneia" clearly proves their ancient Germanic origin. From the head of the Germanic trinity, Odin, Wili and Will, called Tridi, the goddess emerges as a personified Aether, who fulfills the will of the deity like an armed

Valkyrie. Tridi (three gods) became Triton; but one searches in vain for a Lake Triton and Athena's relations to Tritons. W. Jordan's poetic view of the Edda has always inspired me. My most important sources, however, were Simrock and Milllenhoff. - I have discussed my relationship with Hymmen in the conclusion. As I often referred to him as a collaborator, I have to say that he has greatly damaged the reputation of my research through his careless publication on the biblical paradise.

The assumption by the Dane Sophus Bugge that the Edda was only written in the early Middle Ages probably only refers to additions made by the skalds. Like a tree with annual rings, the Edda was expanded. In any case, the songs of the gods are older than those of the heroes. Since emigration took place from north- western Europe to India, it is a highly interesting study to prove what is old Germanic in the myths of the Indians, Iranians etc. and what is an addition and alteration, because the Edda songs are also transformations from much older cultural epochs. The completion of such studies is still a long way off. I was fortunate enough to discover the fixed point, the home of the Aryan myths. I conclude with the words of Odysseus:

I know of nothing sweeter than to recognize H e i m a t h 1 a n d .

Homer: Odyssey, IX. Canto.

Wiesbaden, 1902.

Friedrich Fischbach.

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Corrections and explanations.

8. 3. instead of Amtsrichter, Friedensrichter ju should be read.
9. Kerlög instead of Kerloy.
, 4. the incomprehensible names of the dwarves are replaced by descriptions of their work.
, 15 The names of the times of day, night and moon correspond to many field names Asgarts and Mittgarts.
, 17. the black rooster near Heia is the volcanic firebird.
, 18 Surturs, is Typhon, the fire daenon of the deep.
, 26 Widdar's reasons lie with Widdich.
, 44 Hellsohns, not Helsohns Sprosse.
, 92 fiinal line: Read: But at fire and read rock is also to be assumed.
, 98. read: Flankten is to be derived from pleion several, which hold together.
, 113 VH. Instead of myths and names, "myths and legends".

Introduction.

K. Simrock wrote fifty years ago that until Goethe's "Faust", German literature had nothing on a par with the Edda. He described it as invaluable German property and heritage, even though he and the Germanists did not know where the Edda originated. Some traces were discovered in Germany, but in general Iceland, Norway and Sweden were considered to be the homeland. Only for the heroic sagas of the Wötomgen did Simrock assume the region near Siegburg. Due to many ambiguities, the Edda remained a book with seven seals for the German people. The riddles could not be solved by ingenuity alone. It was only by chance that the Edda reminded me of the field names of my home town. Gradually, I became certain that I had had the rare good fortune to spend my childhood in a place where the high seats of the old Germanic gods were all around. Because my father administered this large district as a magistrate, I often heard the field names not shown on maps. Later, Mr. Ernst Hymmen in Mülheim did his best to supplement these studies. ILmptqiiehen were Simrocks and Jordans Edda-Uebersetziingen.

Of course, knowledge of the topography often resulted in interpretations that differed from the previous ones. Asgart and Mittgart used to be nebulous terms. Now that these areas have been rediscovered, the Edda has a real basis. Let us first consider how it came to us: In Iceland in 1643, Bishop Brynjnlf Swendsen found the manuscript of the older Edda in Skaiholt, which he attributed to Saemund Sig- fusson, who was nicknamed "hinn frodi", the scholar, and who lived from 1056 to 1133. This older Edda does not contain his own poems, but the transcription of hymns and tales that have traditionally survived among the people. The younger Edda is actually only a commentary on the older one. It was written by Snorri Stitrlason (1178 to 1233) on his Oddi estate in Iceland about a hundred years after Saemund Sigfusson. The colonization of Iceland took place through the emigration of many families from Denmark and Norway when Harald Harfagar tyrannically abducted the feudal monarchy. In Iceland, the old Germanic aristocratic republic was retained. In this there were three things. In each there was a main temple and a sanctuary ruler (Godi), who also supervised the administration of justice. Christianity was not introduced by force, but by majority vote. Those who wanted to remain with the old Odin faith were only punished, i.e. fined, if they made a public sacrifice. This meant that the ancient religious songs and customs survived longer in Iceland than in other regions. All we know of Saemund is that he was a wise and learned 1* man was. The poetic name "Sowing Mouth" is significant. Poetry is a golden seed. The fact that he is said to have written what grandmothers (Aetti) tell is to be rejected, because it is not a children's tale. Moreover, the

laws of poetry are called "Eddureglur*; they therefore refer, like all poetry (Eddulist), to the sacred songs, which are nrait, and contain what was there anyway. As little as the supervision of poetry is the task of the Grandmothers, so little did they compose the Edda.

Snorri Sturläson received his first education at Oddi, where Saemund lived, and later wrote the great Norse historical work Heims- kringla.

Three to four centuries had passed since the free Northmen fled to Iceland to escape Harald's autocracy. It is obvious that during this time the traditional wording of the poems had been better preserved than the memory of the original homeland. After all, the emigration to Iceland was only the last stage, as many nobles had already moved north since the violent introduction of Christianity before and after Charlemagne. After half a millennium, the image of the Wanen region and the sacred mountains had faded. The imagination created new images from the Nordic environment. Sturläson used these when he explained the older Edda.

It may seem bold to oppose time-honored interpretations; but as uncomfortable as the re-evaluation may be for many, the property of the homeland is more important to us than an error, however venerable, sanctified by authorities. Since we know the position of Asgart and Mittgart, Sturlason's interpretation of the Mittgart serpent must be rejected. Moreover, the Edda is only a conglomeration of old traditions. There are contradictions, gaps and shifts here and there.

If personal matters come into consideration, for example the idea that the preference for the closer homeland has

contributed to giving it the most beautiful gloriole at the expense of other districts, then the following information is welcome:

I must consider myself lucky to have chosen a new path that was not influenced by old doctrines. My studies as an omamentist had led me for fifteen years to research the ancient myths of fire and light, because the oldest ornaments are rooted in these as defensive signs against demons. These studies yielded completely new results, as the spread of the oldest ornaments often shed light on the darkness of prehistoric relationships between peoples. Because the myths are the basis of the ciiltur, they concern the core of the beliefs of the time and reveal to us the soul of the people, while historical documents describe the outer shell of often random events. The oldest religion of the Aryans is the cult of fire. The study of it has been neglected until now.

For example, when I found in the Edda commentaries that it was quite impossible to debunk the myth that Heimdall had mothers who were sisters, I realized that even in the twelfth century Snorri was unaware of many myths rooted in the ancient cult of fire. The interpretation is very simple: the most sacred fire was ignited from nine types of wood The Öesanirntflamme represents the Urlkht, namely Heimdail. Since the trees or plants that give birth to the flames are siblings, Heimdail has nine mothers who are sisters. The casettes of the richer meander ornaments show the ninth division of the altar plates, which are surrounded by the fire cord forming a turnstile.

More details can be found in the tables in my booklet "Der Ursprung der Buchstaben Gutenbergs" (Festschrift

1900). The oldest runes are abbreviated fire symbols. As such they were signs of defense and salvation and finally became letters through the Phoenicians and Greeks. All these studies provided a new basis for explaining the darkest passages of the Edda.

The uniqueness of my homeland attracted me more and more every year, even though I have visited the most beautiful parts of Europe. As I also have an excellent command of the folk dialect, I found many words from the Edda in my homeland that are attributed to the far north.

Our old habit of moving the most precious things to faraway places is well known. When I presented the Assyrian and Indian myths to the Cologne Trade Association in 1894, I said to the gentlemen of the board: "You have no idea that more sacred myths were created just outside your gates in ancient times." A lecture was arranged in Bensberg, to which the ladies and gentlemen of the association came in large numbers. There, the main myths of the Edda were explained after a feast, and then the heights that have the names of the old gods were visited. After a similar lecture on the Wolsberge, I received the thanks of the board: "You have brought our closer home closer to our hearts." That is the best reward!

Now it was a matter of turning the original hypotheses into certainty through the most serious research. Mr. Ernst Hymmen offered himself to me in the most selfless way as my most loyal and tireless collaborator. I owe him a great deal. I found enthusiastic sympathy in many circles, but also the certainty that the Edda, because of its mysteries or darkness, is so far almost completely unknown to your people and too difficult to read even for

the educated. So I decided to offer the most beautiful songs of the Edda in the most comprehensible form. What is somehow clear and beautiful has been retained. The purpose is to make "the Germanic Bible" known, loved and appreciated by every German. Knowing where it was written, it is a matter of honor to know and spread the national heritage.

I. Topographical and prehistoric facts.

The home of the Edda lies between the Sieg and the W u p p e r. The mighty and beautiful Siebengebirge dwarfs the lovely heights that border the fields of Wanaheim in the east. The ancient Miitgart snake, the Rhine, flows there in comfortable peace, for the hills and mountains no longer narrow the banks. Steamboats and ships hurry past simple villages and sooty factories. The impression of prose replaces that of romance. However, when we learn that Cologne lay on the right bank of the Rhine opposite M i 11 g a r t and A s g a r t , the spiritual view comes to the fore. The ground on which the cradle of Aryan culture stood seems sacred to us. The mountains on which the Aesir and Vanen gods had their seats or their cultus are given a wonderful gloriole, especially at sunrise. If the Greek is proud of his Olympus and the Israelite worships Mount Sinai, we may point with no less exaltation to the meadows and mountains that Odin described in his promise as "holy". In the prose of serious research, the dithyramb of a highly significant, heart-warming discovery resounds. How far we have traveled is

to Muth, who, returning from distant palaces, greets the familiar home of his father in quiet climes. Here he enjoyed the unforgettable joys of childhood, here his mother's eyes smiled at him, here the playgrounds greet him, where he tested his strength. But, ask the doubters, how can we find our L'r home close by, since faraway India is the home of the Aryans? How difficult it is to change a habitual way of thinking! How slowly the truth breaks through when all kinds of considerations hinder the proclamation! Already 50 years ago, L. Lindenschmldt proved that the Aryans colonized Europe and part of Asia and northern Africa from the northwest. They came as far as India and, like the Inca princes of Peru, established a caste system of rule, through which the original language, customs, culture and myths were maintained more faithfully than elsewhere. This is of great value for comparative linguistic research and mythology; but it was a great mistake to regard Asia as the homeland of the Aryans.

Just as the main emigration still takes place today from northern Europe and only extremely rarely do individual families from the Orient etc. immigrate to us, so it was in the oldest prehistoric times, but the transportation routes of the time almost completely excluded the connection with the old homeland. The myths and legends that the Aryan emigrants took with them to Thrace, Asia Minor, Armenia, India, etc., and in more recent times to Iceland, Transylvania, America, Africa, etc., are our spiritual heritage, which of course suffered many changes in contact with other peoples. The emigrants certainly retained a dim memory of the region in which, according

to the myths, the garden of the gods and the paradise of man lay at the end of the great hat devastated Mittgart; but the imagination modeled new myths and legends. Since in the south-east writing saved these literary protectors, they became all the more important when in the north of Europe the ancient myths and cult names of pagan prehistory were deliberately obliterated just as people were beginning to write them down. Only a small fragment was saved in Iceland, but it suffices to grasp the system of our ancient religion.

The reverence for the written word and the reluctance to ascribe to the immediate homeland what may belong to another tribe prevents many people from believing a message, no matter how pleasant, because it is too new, too beautiful and too dazzling. Jae. Grimm. We prefer to invent a wonderland of poetry on islands in the farthest sea of the world and like to overlook the most glorious things in our vicinity, which, of course, also show us their everyday harsh reality.

And yet, little by little, the "insight" wins out that what we have long sought and imagined lies close at hand, for we are like so many others to whom the "painter must first show how beautiful our homeland is and how much it has an advantage over distant regions with imagined splendors. - Even the icy desert of Iceland has been poetically transfigured in order to explain to me how it is possible that the Edda was written there. It was only when research into the field names between the Sieg and Wupper rivers revealed the correspondence with the Edda that the nimbus we gave Iceland faded. Above all, the topography of the Edda- heirhath, w hich w e have now recognized as

a basis, enables a far better understanding of the songs. This is also a major gain for those living far away

Before we touch on the details, we must first consider how we can imagine the immigration and development of the Aryans.

Täcitus found the tradition on the "Lower Rhine that the Germanic tribes had traveled on ships. He also tells us that Odysseus erected a monument to his father Laertes on the Rhine. Although he describes the Germanic virtues with great appreciation, his information about our prehistory is very sparse. He lacked an understanding of and interest in our myths. We are therefore dependent on comparisons with Greek, Indian and Assyrian myths and legends. Manu s, for example, is the "Noah, or progenitor of the Aryan Indians, "Manitu, that of the Indians. The Germanic N j o r d lives in N o a t u n and as M a n n u s is the progenitor of the Aes- k i 2 v o n e s " 1 n g ä v o n e s end Hermions. Like the Assyrian Noah Hasiadra, Njörd and his children are accepted into the circle of the gods. Suffice it to say that the downfall of "Mittgart and Asgart, which the Edda describes, is closely related to the Flood myths, which we only find among the Aryans. (There is a detailed discussion of these myths in print).

However, much must remain hypothesis, as it is impossible to find absolutely authenticated evidence. The fact that immigration took place on ships, i.e. from the North Sea, is confirmed by Tacitus. It is obvious that the immigrants found the vine on the Rhine, which already grew there in the Coal Age, and that they entered into an alliance with the ruling Asencultus. The rainbow, the symbol of Odin's victorious rule, became the symbol of

the alliance. Furthermore, anyone who studies the topography will confirm that these immigrants, who found the powerful Celtic tribes on the left bank of the Rhine, chose the less populated but easily defensible river and swamp area that stretched from the Wupper to the Sieg. The Rhine was divided into four tributaries where the first heights were highest. If the sea reached as far as the Siebengebirge in the Iron Age and we still find masses of shell limestone near Hebborn and Refrat, it is clear that the lowlands were fertile islands that were only gradually cultivated by those who were involved in shipping. They also became the intermediaries of trade on the Rhine and acquired greater knowledge and wealth than the neighboring peoples. Tacitus confirms this about the Ubians living there. (Upper, i.e. patricians.) The Edda describes N j ö r d as a wealthy, extremely generous prince who resided in a rich hall in Noatun (Schifferstadt, now Mülheim am Rhein). The inhabitants of the nearby eastern, so-called holy mountains became the allies of the immigrants as brave hunters. The small district from the Wupper, from Manefurt and Mannheim (now Monefort and Moniieim) to the Sieg provided everything that the culture of the time considered desirable. Milk and honey, or Honigmeth, flowed there in the most beautiful sense. The Milchborn still flows to Noatun today; many villages are named after bees (bumblebees). - The Germanic people can tolerate cold and heat more easily. The climate is therefore the most pleasant for those who spend a lot of time outdoors. Agriculture only developed gradually, as hunting and fishing, milk, honey and fruit were sufficient. The best fruit varieties were cultivated in the lush

meadows of the lowlands. Near Noatun, in the Gläsir grove (today's Glanzwiese near Jdelsfeld), grew the magnificent apples that the gods would not allow to age. All the great consultations took place in Idafeld. Indeed, we can assume that the religious culture was so decisive that all field names were named from this center, also in relation to the celestial region. Niflheim lay to the north, Baldur or Freyr ruled in the south. With agriculture began the harder, more arduous work. People became accustomed to earning bread by the sweat of their brow as they grew oats and barley. Wealth grew, as gold was also panned in one of the arms of the Rhine (Rhine gold).

Countless are the millennia in which the myths and legends of Sigurd, Helgi, Herniel and Wieland came into being, after the fates of the eternally reigning powers of nature had already been shaped in solid form. But since no writing caused a solidification, the myths added new annual rings, as it were, as nature progressed. recognition. People modeled the gods after their human ideal. Happy fighting, heroic victory and manly defeat were the highest virtues. Because there was little knowledge of the often hostile neighboring countries, everything revolved around the very narrow territory of As- and Mittgart. It is unacceptable to base our world view and knowledge of nature on the Edda. At that time, nobody thought of a sea that coiled around the globe like a snake. The Rhine flowed around Wänaheim with its four tributaries "Örmt Könnt and the two Kerloy" and was therefore called Wana-, Jörmun- and Mittgart-Gandr. The quivering or swaying Bef- or Bifrost bridge near Brändroster connected Mittgart with Asgart before it went up in flames. Later,

the bridges at Dellbrück and Langenbrück near Merheim were named "Bruckterer" for the brave inhabitants there who defeated the Romans under Claudius Civilis. Veleda was a Bruckter. Feuds with the tribes in Utgart were the order of the day, but news of them did not reach the peoples of the Mediterranean. These Germanic tribes lived in quiet seclusion until overpopulation prompted military campaigns through Gaul and across the Alps to Rome.

The Teutons moved with the Cymbers - Tiutons --- Tiudiske, i.e. Germans. Deutz was inhabited by Germans when the Romans founded Cologne opposite. The Germanic tribes defeated the effeminate southerners through their accumulated, original strength and morality. Strength inherited from the distant past still places us at the top of the world's peoples today. Roman tactics and cunning could only win temporarily. Far overestimated is what Roman culture supposedly brought. Far underestimated is our culture at that time. Caesar's legions first had to get used to the fiery eyes of the Germanic tribes. Without intelligence, there are only stupid eyes. Caesar was the assassin of the unarmed German army leaders he invited. This was the only way he was able to defeat the leaderless Germanic tribes. This was his first victory, which spread terror. But we are only dealing with the myths of our prehistory and are still faced with the question of when the Vans immigrated. If the Indians and Assyrians took the flood myths from their old homeland with them, then we can assume that this catastrophe took place 10,000 years ago. The same figure is assumed for the sinking of Atlantis. Since the Celts, like the Slavs, are a

mixed people of Llrbe- dwellers and Aryans, the Vans already found the Aryan high cult of the Asen- ("ötter. This explains the alliance after the first war described in Wala. -Plato offers us a reliable historical reference in his Timaeus. Our emigrants who came to Thrace worshipped Freya Artemis, who was nicknamed Bendis. As many Thracians lived in Athens, a temple to Bendis was erected there. Plato describes the dedication of this BendidejonS as an eyewitness. Please note: Freya has the name Bendis (Bend-dise) as a band goddess girded for hunting. She is also called Vana-dis as the Vanen goddess. Bensberg ~ Bendisberg dominates

The Vanya region was their oldest place of worship. How long has it been since emigrants here and there introduced the cult of the Bendis until it finally came to Thrace and Athens? Plato wrote 2400 years ago. We may therefore call the homeland of the Edda the oldest and most venerable celtic region of mankind. It is a matter for geologists to investigate how the old branches of the Rhine gradually became marshy and were filled in by floods. Where the old mythical field names are missing, there were uninhabitable districts. The map shows such districts. It would be a misunderstanding to attribute any old Germanic Cnltur current directly to Mittgart and Asgart. The emigrants soon formed new centers where, according to the nature of the new homeland, theifs the old, theiis the prevailing celestial powers were worshipped. Next to rivers and mountains, the sacred plants and trees were decisive. Where these did not thrive, there was no cult of the deity to whom the plant etc. in question was sacred. The cult avoided high mountains when they were clustered

together. The only thing that could be seen there was the presence of hostile forces. Where no fruit grew, and storms and cold were at home, was the demons' playground. The subjugated and wicked were driven into these Utgart wastelands. The stone giants that Thorr fights also lived there.

The Edda gains greatly when we have the most accurate knowledge of the climate, mountains, streams, plants, etc. This study makes the map easier. This study makes the map easier, but the hikes through Mittgärt and Asgart are much more rewarding and extremely enjoyable, as nowhere in Germany are there more beautiful forests and distant slopes to be found.

The main locations for myth research are Mülheim, Altenberg, Gladbach, Herkenrath, Bensberg, F o r S b a c h, V o I b e r g and Siegburg. As the center and due to its location on the mountain plateau, Bensberg has the advantage. There you can visit the Milchborn-Tha 1 in the first row and walk from the Erdenburg (Er da bürg) to the Hackberg (Odin's Hlidskialt or ancestral seat) to B o c k e n b e r g. While this beautiful walk was previously considered extremely rewarding, it has recently received such poetic transfiguration through the discovery that the Milchborn is M i m i r s b o r n that the prophecy is not too bold that thousands will visit the spring of Mimir every year, even from distant regions. The Edda reports that Odin converses daily with the spring god Mimir because he murmurs the deepest wisdom. When the Vans were victorious, the Aesir gave Mimir and Hönir as hostages at the alliance; but the Vans killed Mimir and sent his head to Asgart, where Odin embalmed it with herbs so that it

continued to proclaim wisdom. We are dealing with a delicious allegory of nature. At the Erdaburg, which is shaped like a gigantic mountain breast, springs the Born, which nourishes the meadows as milk and flows westwards into the Vanen region (towards Noatun). In the past, it disappeared into the branch of the Rhine near Refrat, i.e. was submerged in the Vanen region. However, the Queiihaupt remains alive in the herb-rich meadows in Asgart.

The Germanists, who used to pay too little attention to the vernacular, erroneously derived Mimir from Memoria (memory), instead of Mim = nourishing breast.

As Freya-Menglada's Morgenroth sky tree stood in the middle of Asgard, it is also called Mimir's tree, because the Milchborn flows past the steep slope of Bensberg.

Preil painted Mimir's gigantic Queilhaupt in Rome on behalf of the emperor. More charming than Preil's and Doppler's paintings is the impression that the wanderer receives at Pentecost when he gathers flowers at Erdaburg and, like Odin, listens to Mimir's wisdom at the spring.

It must be conceded that if a similar cluster of field names corresponding to the Edda were discovered somewhere, preference would be given to the district in which Mimir's Born flows. It is also significant that, although there are no reports of outstanding battles in Bergisch in historical times, the name "Romrike",

i.e. glorious mountains*, remained. Odin's exclamation in Geiröd's court, "Holy is the land that I see lying close to the Äsen and Alfen!" was decisive.

Siegfried rode through the sacred mountains after killing

Fafner on Gnita- heide and awakening Brunhild. G n i t a h e i d e is today's X i 11 ü m near Paffrath, which was called N e i d h e I m in the Middle Ages. Nearby are the Hirsch- or H i n d a - B e r g and the W i e b e r t s - hof. Paffrath and Erberich correspond to Fafner and Alberich. The oldest heroic sagas are only based on Asgart and Mittgart and only exceptionally touch the nearest neighboring countries.

According to Bastian's doctrine, every cultural development in ancient times is closely linked to the characteristics of the landscape. So anyone who did not know the topography of the Edda's homeland and wandered around in the misty regions of the north was attributing many falsehoods to the old gods. He lacked the key to the explanation. But anyone who knows this area, which can be traveled in a few days, is surprised to discover beauties in meadows that he had not previously suspected. All the evidence provided by identical field names would be invalid if the climate did not correspond. How can Iceland, for example, be the home of the Edda, even though the trees there hardly grow to room height? Since the location of ancient Asgart, which Snorri repeatedly mentions, had faded in the imagination, Greenlandic was written instead of Rhenish and the Gudrun and Atli sagas were moved there. Wilhelm Jordan was the first to shed light on this nonsense.

We owe the most beautiful proof that Bensberg has the right to be the center of Asgard to Goethe's clairvoyance. Although he knew nothing of the Edda, he said in 1771 as he dined with Jacobi in an arbor on the market square and admired the magnificent view: 'Just like

us, it must have been too much for the Olympian gods when they looked down on the toiling mortals from a silver cloud." In truth, he was standing on Odin's high seat.

II. The most beautiful songs and sayings of the Edda.

Remark on the "Wala revelation"

Wala corresponds to the Sibyls of the Bible. She proclaims the fates of the world, past and future. But it is not a general priestess who speaks to the people, for the final line of the song indicates that Wala, who has risen to the light from the depths of the grave, is the primordial wisdom, the mother of the nouns, who knows more than even the gods.

Because the song was often disorganized and obscured by the skalds' additions, its mythical content was valued more highly than its poetic beauty. This is a mistake, for world literature has nothing to compare with the song in terms of grandeur and sublimity. We are wonderfully seized by the visionary, for the seer sees in her mind what she describes. Her subject is not the fate of the individual, but the universal. She only hints at many things, as the listeners were just as familiar with the individual myths as we are with the legends of the New Testament. The

following basic features of the ancient Gerinanian doctrine of the gods should be emphasized:

Revitalizing sparks come into the eternally existing light matter. Instead, the powers of darkness and light, of destruction and life, are at war. The latter order the world, but remain in eternal battle. They dwell in Asgart and protect Mittgait, which they created as a paradise in which apples grow that do not age. Like children, the gods are blissful until the Nomen enter their trap as weavers of fate. Manhood replaces blissful childhood with the awareness of personal responsibility.

Two events disrupt the old harmony. A people immigrates that brings higher culture. The Vans know how to brew intoxicating drinks that make people feel as happy as gods. The cult of the Asen is threatened; a battle ensues, which is victorious for the Vans. An alliance is concluded. Njörd, Freyr imd and Freya are accepted into the circle of the Vanes. The second serious event is the reckless oath to give Freya to the frost giants if they build a large fortress in a certain time. The builder is prevented from fulfilling the contract by trickery. The revenge of the ice demons is unleashed. The forces of darkness prepare to overthrow the gods of light. The greatest battle imaginable ensues. All horrors are unleashed. The guilty gods fall, Mittgart sinks in floods, Valhalla burns, but a new world is born. the realm of peace, in which the blameless descendants reign.

If the frequent "devastations" caused by flooding of the Rhine provided the local color, there was probably also the memory of a very large comet (Surtur) and an ancient tradition of storm surges in the North Sea and the sinking of Atlantis. This is shrouded in darkness, but the

important passage in Tacitus that the Germanic tribes migrated to Schilfen on the Rhine sheds some light. The assumption that the biblical description of the Last Judgement influenced the Edda poets must be rejected. The opposite is to be assumed. Germanic emigrants carried their cult myths to their remote eastern colonies in the distant past. The Wala revelation may well have received additions at times, but the song goes back to our most distant prehistory and is a proud emblem of Germanic broad- mindedness and universal poetry. Iceland has only saved us what was written on the Lower Rhine and was probably widespread among all Germanic tribes

The alphabetical index* of the mythical names and of the names of the villages makes it much easier to understand for those who were previously unfamiliar with Old Norse mythology. Anyone who wants to understand Wagner's Nibelungen today, even if it is only his tone pictures, must delve into the depths of the Edda. The Wala revelation is the most grandiose atmospheric picture ever offered. The iron fate of the world is proclaimed by the primordial mother Wala to the listening people. The past and the future unfold as they emerge from the bowels of the earth and then sink back into the depths.

Remark on Odin's promise

The first four stanzas are a free adaptation of Snorri's prose.

Near Bergisch Gladbach lies Geirods 1 lof, which is now called Gieraths- Hof. As the Rheinarni was not far away, Snorri's story that Geirud and his brother Agnar went out

to the nearby sea, or Mar - Stimpfgebiet, is very true.

The large and small Grimberg (east of Altenberg) and the Gremberg near Kaik are named after Grimner (Odin).

Thrudhelm orTro tzheim is the Trotzen^burg (ruin) near Spitze. Asselbon Asenborn is located nearby.

Y t h a 1 or Y d n 11 i r is the E i f c h e n t h a 1 near Altenberg (Y = yew tree). The village of Eykamp near Overath is also named after the yew tree. - Uller is the god of winter, skaters and duels. A 1 f h e i in is L u h s h e i d (Lustheid) near Bensberg.

W a 1 s k i a 1 f is the Dreibornberg near Forsbach, where the three streams Urd-Wai-Bach (Kurtewald-Bach), Wal-Bach and kleine Wal flow.

Hlidsklalf is the ancestral seat of Odin (Hiiiod) on the Hackberg behind Bensberg. As the bearer of the gray-blue sky mantle, Odin is called flackelberend and also Hackelberg.

The T ü t b e rg near Forsbach or the Sonnenberg near Borsbach between Giadbach and Odenthal could be the starting point. Both mountains offer magnificent views.

Gladshelm Is Bergisch Gladbach. Valhalla probably stood there on the 1 löhe, where the I g e I e r Hof takes its name from the Adier, which was fortified above the gate of Valhalla.

Senkbach is the Strunderbach, whose source used to be near Spitze and now bubbles up in the valley in Herrenstrunden. In the Edda, the Strunder- Incii is called T u n d r, the thundering one. It flows past Walhall (Igeler Hof).

Between Mülheim and Giadbach lies 1 d e 1 s f c 1 d,

the I d a f e 1 d of the Edda. It is a very spacious old courtyard, theiis surrounded by water, where the assemblies of the gods or the rulers of their cult took place. Near Idelsfeld lies M i e 1 e n f o r s t, which takes its name from Meili, Thorr's brother. Nearby, Thurn and Torringen refer to Thorr. - Where Iduna, the goddess of spring, waited, lies Wichheim as Wingolf and Gläsir, the grove in paradise where Iduna's golden apples grew. The G i a n z meadow near Idelsfeld is also significant.

Thrymheim is probably the Bülsberg near Altenberg. (Thrym - the booming, roaring one.) Beii, the nimble storm giant, is to be sought in Fellinghausen. Reuschenberg near Küppersteg is also a possibility.

V o 1 k w a n g is A u e near the Katzenberg near Mülheim. There, the Mausepfad leads along the old arm of the Rhine. The cat is sacred to Freya. Volkhoven lies on the other side of the Rhine. Near Aue we find the field name "1m Stixchen". Mausepfad means soul path. Inan had the corpses taken down the Rhine to Brittia in dugout canoes.

G 111 n I r is the B e I e n b u r g near Forsbach as Glanzburg will (durrh Beiern was invited to the court meeting). Forsbach is the stream of the court chairman. l orsefl is Baldur's son.

Noa t u n, the city of ships is Mülheim on the Rhine. The town has a ship in its coat of arms and was famous for its shipbuilding. Njörd, the rich Vanenfürst, ruled there.

II i in m in gb u rg is perhaps Hemmelrath. As Heimdall is the guardian of the bridge between As- and Mittgart, his castle may have stood near Brandroster or Dellbrück.

The Gericlits-F.ichc Yggdrasil stood on the Mergelberg - M e r g e I in i r of the Edda near the Dreibornberg, where the three whale streams flow. Seven paths intersect there, leading to H e 11 e n t h a I = H e I a - T ha I and to Asgart and Mittgart. The main paths in the vicinity are: The Brüderstrasse, where the legend of the fratricide of Hodur and Baldur was based on a medieval murder and the W o i f s w e g , which leads from Bensberg past the Kaul to U r d b a c Ii (Urbach) to the Rhine. Freya's wolves are called S k a ii I, the biting one, and H a t i the hasty one.

The general topography is accompanied by a map and an alphabetical list of field names.

Remark on "Thorr and Hymir"

As a result of Freyr's union with Gerda, Gymir or Aegir, Gerda's father, was entertained by the Aesir. He promised to give them a feast, but he lacked a sufficiently large brewing kettle. Thorr fetched this from I iyiiiir. Great confusion arose from the assumption that Aegir was the god of the sea. As he is identical to Gymir, he is the ice giant living in the north, in whose garden Gerda lives. He illuminates the hall with gold light, while the Aesir have sword light. The northern light is therefore opposed to the weather light. Gymir-Aegir's designation as "Lord of the Floods "* is particularly appropriate for the Rhine region. The northward flowing Rhine is stirred up by the north wind blowing against it. It furrows the water surface like a harrow. Since the north wind is the agitator, clearer

and cloud scourer that cleanses the sky like a harrow, the eagle that symbolizes it, the eater of corpses, also has the name Egdir, i.e. the harrow. In contrast to Aegir, Hymir is the ice giant dwelling in the lowlands of the Rhine in the twilight of winter. He brews the rising mists that obscure the sun; but he too, like Gymir-Aegir or Thryin, owns the black bulls, i.e. the dark storm and snow clouds. Immen means the lower. Hymir is therefore the one who dwells in the lowlands, in the mist. Immelunge are gold-seeking dwarves who live in the l.urkifelsen IV). Immigrath near Mülheim probably got its name from Hymir. The meadows there are flooded and icy in winter, or covered with spring ice, which rumble under Hy mir's footsteps. The slippery was interpreted as a glacier. (There is a similar passage in the song "Sigurd and Brunhild".) The bursting of the pillar indicates the cracking of the ice sheet when heavy frost sets in. Thorr's lightning bolt does indeed pass through stones, beams, men and animals etc., but it falters on the rocky peaks of the mountains, in which it only punches holes. Aegir also has the epithet Hier. If Le is taken as the root syllable, he is the one who lives to the left of the sunrise, i.e. the northern one. If Ler or Lir is the root syllable, Hier means the sounding, tinkling, rushing one. Aegir is therefore not to be seen as a representative of the water as the husband of the terrible Rän. Earth and water stand in opposition to the gods of light and are therefore represented by goddesses. The Aesir gods would certainly have declined an invitation to a water palace Aegir is indeed "Lord of the Floods"; but as the enlightener and bringer of light, he is a relative of the Aesir. If we look at the topography, everything fits perfectly if we assume the

old Asenburg in Bendisberg (Bensberg), where the Kesselshof lies behind the old castle. Some distance away is the Weiherhof, where Weor, the consecrator, was probably worshipped. There is also the Zienberg, i.e. Tyrs or Zius-Berg. From the top you can see the Nebel of the Rhine. Thorr's departure with Bocken is a later addition, for Snorris tells that Thorr, as a young journeyman, wanders to Hyinir, where he arrives in the evening. - The younger Edda adds that Thorr was thrown onto the edge of the ship with both fists while pulling the Mittgart snake and, when he reached for the hammer, he pushed through the bottom of the ship. This is more like a shallow part of the Rhine than the world's oceans. The interpolation that Thorr, when Hymir cut the fishing line, struck him behind the ear with his fist so that he fell overboard and showed the soles of his feet is also a nice touch. It is important to note that the Mittgartschlänge is only our Rhine, which often ravages the meadows in winter. At first, Hymir only wants to fish in the tributaries of the Rhine, but Thorr forces him to row out into the wider waters. Elsewhere it is said that Thon can only empty one horn a little when drinking in a race because it was connected to the sea by a blind. This corresponds more to the Rhine than the world's oceans. The same applies to the transformation of the midgard snake into a cat, which Thon can only lift so high that one of its feet no longer touches the ground.

Next to the Grimner tale, the Hymir song contains a great deal of topographical information. The song "Aegirs Gelage" and the "Harbard-Lied" ') are certainly of great interest to researchers, but the wild rants are unsuitable for a folk and school book. Since Simrock also uses Hymir's

insertion in the song, the abbreviations, which were used for uniform effect, will be gladly accepted.

Remarks on Skirnir's journey.

At the end of winter, the Friihling god Frcyr longs for his bride, whom the ice giant Gymir is holding captive in his winter palace surrounded by the wafting northern lights. He sends his companion Skirnir to fetch her and gives him his sword, namely the self-swinging sunbeam and his glow-blasting koss. - The poetic beauties have so far been obscured by various barbarisms. The song stands at the top when we survey the whole chain of Sigurd songs. Only the following one, by Schwipptag and Menglada, still shows the same mythical content, while all the other songs replace the sun god with a human hero. The basic mythical idea was frowned upon in Christian times. Siegfried retained only the pagan attributes, e.g. the glorious sword Bahnung,') the invisible cloak of invisibility and the steed Grani that bursts through the Waberlohe. Anyone who examines the older songs for their poetic gold content and then reads the medieval, supposedly Kiirenbergian Nibelungenlied must regret that the songs have been lost, from which a unified but very prosaic whole was newly created. Simrock assumes that 200 older songs have been used. How magnificent, for example, is the song of Chrieinhilden's dream; how much it stands out against the general prose! Even if the fixed structure of the great medieval song is to be acknowledged, which, like a Gothic cathedral, reveals its uniform law everywhere, this does not prevent us from regretting the abandonment of the basic idea, which is still clearly and distinctly recognizable

in the Edda. The hero Skirnir, who prepares the way for spring, scares away the clouds and clears the sky, is selflessly in the service of Freyr. He goes steadfastly and without pity towards his goal. He is the hero without fear or blame. Sigurd (Siegfried) plays a similar role in the further development of the myth when he fetches Brunhild for Gunnar (Günther), who was originally also surrounded by the Waberlohe.

Remarks on Sigurd and Brunhild

The fates of Brunhild and Gudrun (or Chrimhilde) are told differently in many songs. The most correct interpretation is probably the following: After Brunhild is mortally wounded, she announces that her brother Atli will free Gudrun in order to avenge his sister and her betrothed Sigurd (Siegfried). Atli, the Solin of Bothel, lives in the lowlands, in the Heunenland in Sus.tt (Soest). As the lower land is called ungeres in dialect and Heunen was confused with Huns and Atli with Attila (Etzel), the medieval Song of the Nibelungs moved the battlefield of the Nibelungs to the lower Danube.

Brunhild prophesies the fate of Gudrun and her daughter Swanhild. W. Jordan used this passage as the basis for his epic Hildebrant's Homecoming.

This song, which is also characterized by sublime beauty and psychological subtleties, is therefore probably the most important for the study of the Nibelung sagas.

Nothing sheds more light on ancient Germanic culture

than these sayings, which Odin is said to have given to his people as a rule of life in the Hava-mal Proverbs of the High One. We recognize that no people on earth was closer to the teachings of Christ than the Germanic people. From all the sayings shines forth the moral severity of which Tacitus reports so praisingly. These sayings are the catechism of those times. Everyone learned them by heart. The wisest and noblest men were chosen to preside over the worship of God and religious customs, but there was no clerical profession. Women, who were distinguished by their nobility and wisdom, also served as priests, teachers and healers.

Ancient Germanic worship did not take place in churches or temples, only outside on the open heath. There the place was marked out, which only those of honor were allowed to enter. The groups of honored people went there in processions for the fire mass and walked around the wooden fire altar singing sacred hymns. As the flames blazed towards the sky, the saying was prayed: "Where he (God) went up, he will come again". (Par hau up um reis, Er Kan aptr of koni.) Odin carved the cult sayings in runes for his people, just as Jehovah wrote the ten commandments in stone. iSua pundr um reist For piopa rauk). The "Messheide" lies at the highest point behind Bensberg next to Odin's ancestral seat (Hliodskialf).

No other language has created clearer words for the terms "virtue", "sin" and "vice" than the Germanic language. Virtue is what is "good" for the common good, sin is what is to be "atoned for". Vice is what "burdens" the soul. It is not for the sake of reward and punishment that one should do what is good and leave what is evil, but

because honor demands that one shun what is ugly and take pleasure in what is good.

III. Legends from the Edda region and surroundings.

In addition to the field names, our weekday names also point to the cult of our pagan ancestors. Sundays and Mondays were dedicated to the sun and the moon. The god of war, Tiu, was dedicated to Tuesday, Wodan or Odin to Wednesday, Thorr or Donnar to Thursday, Freyr and Freya to Friday. Saturday (Saterday) was dedicated to Saturn. If we are so fortunate to possess the old songs that originated in the most beautiful German regions, then the echoes in legends must not be missing. The old beliefs must shine through in these. We will leave aside the fairy tales, partly because they are known and partly because they are less local in nature, and devote the following to the legends, which have been very richly preserved in the Bergisch region and its surroundings. They were collected by Schell using earlier sources. The book comprises 886 legends, but reading them is made very difficult by the jumble of trivial witch superstitions that confused the frightened minds, especially at the time of the Inquisition. The legends therefore contain much that is spooky and devilish, from which we discover the echoes of the old cult as if from the coarsest disguise. Very rare is the sweetness that particularly delights us in the following

legend of the helpful sun god Baldur. It comes from the Löwenburg in the Siebengebirge: Gottfried von Leuenberg was wounded in the battle of Emperor Philip of Swabia against Otto IV near Aachen when he awoke to find a beautiful and skillful squire who quickly healed him and led him across the Rhine while the pursuing enemies drowned. This squire was loved by everyone at the Löwenburg due to his kindness and mastery in every activity. It was only when he performed the miracle of fetching lion's milk from Arabia in one hour to save the Leuenberger's terminally ill wife that he was asked who he was. He then confessed that he was Baldur, who had fallen with Odin but was happy to help people. May he be granted the good fortune of being among good people. As the castle chaplain did not tolerate this, Baldur demanded that the lord of the castle donate 50 marks to a monastery for his services. The castle chaplain had the pictures of saints carved and painted by Baldur and the blankets embroidered under his direction burned. From then on, joy was banished after the departure of the handsome, loving youth. The castle fell into ruin and Jutta, the Leuenberger's daughter, went to a convent. -

A maiden with a golden key in her mouth is said to be sitting in the Löwenburg. Whoever takes the key from her mouth will love the treasure buried there! treasure. The key is an attribute of Thorr and the guardian of the treasure, Lora. The thunder god opens up the cloudy and spring sky with lightning. The cowslip flower brings spring.

A hunter fell asleep on the hilltop. He was woken by a young woman who led him to an ephemeral wall, which opened by pressing on a stone. Three older women sat in a

stately hall under a traffic light at a large stone table and picked out beans, which they layered in three skins. The hunter was allowed to take three beans each before he was felt back. He found nine large, heavy coins in his pocket, three each of copper, silver and gold, so that he could live carefree with his mother by buying a small estate.

Here, too, we have genuine and pleasing echoes. We know from the Thorr and Lora myths that the god of thunder sleeps in the mountains where the dwarves have heaped up wonderful treasures that are guarded by a maiden (Lora). The three women correspond to the three nouns. They organize the harvest blessings. The bean in the Epiphany cake is known to mean good luck.

Ain Oelberg the Mirbach is remarkable at the Klappersiefen)! The Bensberg Milchborn is Mimirsborn. Mirbach means the stream that nourishes the fields. The blacksmith Mime, Siegfried's forefather, also lived on the Siebengebirge. The following legends are partly variations of the well-known ones and prove that the legends last longer, especially in the mountains.

At midnight, a white woman with a long veil is seen at the Mirbach, who sings beautifully but punishes those who disturb her.

When a waggoner heard her singing and shouted: "Old goose, are you roaring again?", he flew with his horse and cart into an abyss, from which he was only able to work his way out the next morning. - In the meadow between the Wolkenburg and the Stromberge lies an elongated circular valley surrounded by steep mountains. In this valley is a mighty mound of earth, on which a handsome man often stands at night, walking through the

Tiiaischliicht Hell to the Wich near Königswinter. The misty gray man shines strangely, but from the Wich he floats radiantly to Godesberg. A beautiful, blond-haired boy with shining clothes is also said to walk at night at Berthenbusch on Stromberg.

We find the traffic of the Aesir with the giants in the legend of how the Rhine breakthrough was achieved and the Siebengebirge was created. As the Rhine dammed up near Königswinter and formed a large lake, the Aesir sent them to the giants who, in return for a good reward, caused the river to flow. Before they returned home with their gifts, they tapped their spades. The chunks of earth that fell away formed seven mountains.

A fiery chariot drives through the Siebengebirge on stormy nights, driven by a beautiful maiden holding a golden key in her mouth. The roaring train disappears in a meadow near Honnef. The key was taken from the dragon because, according to another legend, the maiden demanded that two courageous young men dare to take the key from the mouth of the fire-breathing dragon. When these youths fled, she cried out: "Soon I was redeemed. Now I must wait until this oak tree is filled and a child comes into the cradle from its boards to redeem me." The key of Thorr unlocks the spring sky,

Belm Asberg, south-east of Honnef, the tinny hunter with the iron cap walks to the Löwenburg and back and lies down to rest in a valley called the golden box in order to make the same hike the following day. Behind Honnef lies the Lieberück (the enchanting Lei?), whose picturesque basalt hilltop is called the Leiberg and Teufelstein. A tall man dressed in lead-colored clothes

used to haunt it. Similarly, Emperor Otto, the 1'. Odin is said to appear.

Caesarius von Heisterbach was too much of a monk not to condemn the primal remains of the Odin, Thorr and Ereyr cults. Every accident and every sin was blamed on demons. Gifted monks can see the demons that remain invisible to others. For one monk who reads the Bible too diligently, the devil blows out the candle and defiles the holy book. A sow runs against the crutches of a Father Meingosius hobbling on crutches until he is cxorcized. Squealing as if it were being slaughtered, the sow runs into the Rhine and drowns. - When the devil gives two monks invisible blows to the ribs, each believes he has been pushed by the other and needs the pilgrim's stick to defend himself. After they have rolled through, they realize from the devil's mocking laughter that they have been tricked. - The devil is also allowed to confuse the monks' singing in the church by making false sounds, so that they ruffle their beards and knock their choir caps around their ears. A monk is praised for having fasted on Fridays as an infant at his mother's breast. The monk Meinerus tells of heaven, that he has seen almost no worldly people there. The stone saints sing along with the mass. An image of Our Lady of Grace places the infant Jesus on the ground in anger when he repeatedly refuses to forgive a wicked sinner through his mother's intercession. Only when he is obedient does she take him in her arms again.

Such views, which were spread from the pulpit and in the confessional in the 13th century, explain how thoroughly the new faith had done away with the old myths and transformed the formerly sacred into the

devilish. The old cult of the pagans (on the heath) was branded. The church and the bell offered protection against the nature gods that still haunted popular memory.

The battle between the pagans and Christians at Lüderich is interesting. To annoy the pagans, the Christians rolled horse skulls down from the heights of the Königsforst towards the Lüderich and shouted: "Run, run heathen after your God." The pagans, however, rolled wheat bread down the mountain and shouted: "God, run and fall to your death." Then they rolled stones behind them and shouted: "Devil, run after your god!"

A pious shepherd heard a little bird singing: Cowherd drive home, The Lüderich falls in!

When the mountain collapsed, a magnificent stag appeared and ran into a tunnel. The heathens followed him and were buried.

Their blood comes out of the Lüderich in a red, iron-rich stream. The "Thränenquelle" flows elsewhere.

According to legend, some survivors built the highly interesting pagan house that still exists today and often plundered the surrounding area until they were besieged and defeated.

From the Kyffhäuser legend we have a detailed description of the heathen king in the Bielstein on the Sülz. This corresponds to Rückert's description of Barbarossa: only the thunderer with the lightning beard and the axe (lightning) is always meant. Aeg. Müller wrote in the "Bergischer Hausfreund" in 1880: In the Bielstein, deep down in a huge rock cave on a mighty block of stone, sits a mighty king and hero. He leans his head on a

stone table in front of him and holds the hilt of his mighty sword in both hands. Next door in other caves, impatiently pawing horses stand in long rows at full mangers, and warriors and squires slumber on their weapons. The entrance to this subterranean castle is open on Walpurgis night from 12:1 a.m., and it is said that a hunter once strayed there. The king arose and asked, half in a dream, whether the magpie was still flying around the mountain. When the hunter answered in the affirmative, the king is said to have fallen asleep again. If the bird no longer flies, the king emerges from the chasm, enters his mountain and begins a glorious era. - So we are dealing with the legends that can also be found on the Wölsberge near Siegburg. The Kypphäuser castle ruins near Refrath are also reminiscent of Thorr. The scolding or nagging god of thunder dwells in the mountain in winter. According to legend, he is a fiery man in the Franconian .'orst. At midnight, Paffrath is haunted by a large one-eyed man who is accompanied by a large dog, which also has only one eye. Everything points to Odin, whose nickname Grimner hei Paffrath in memory, because children are frightened there with the cry: "The Grimmes is coming!"

From Herkenrath, the path leads over the top to "Heerweg." This name often appears in old Germanic topographies and as a family name in Bergisch. We are not mistaken if we describe this path as one of the oldest, along which the "belligerent men traveled" to gather at the bend that leads to Bensberg, at the square near Moitzfeld. A path also called Heerweg leads from the square to Immekeppel.

In Herkenrath, the first church was to be built on the

highest point at the Herscheider "Kirchthor". The devil wanted to prevent this and drove away the workers, who had already dug trenches and brought stones, with a hellish stench. They then moved to Refrath and built the first church there, the ringing of which scared the devil away. Now they built the second oldest church in the area near the old building site of Herkenrath. The legend probably originated from an ancient name. It can be assumed that the highest point was "dedicated" to the god Thorr and that the 1 leiden refused to give up this site for Christian worship. - We find a Herkesmülile in the Königsforst on Wolfsweg. The G o 1 d b o r n spring is located in the Herkenbnich near Bergisch Gladbach. A pagan king is said to have sunk his golden treasures there. Searchers were scared away by a huge bear or a large snake. The heathen king is also said to be buried on a heath near Thurn, along with many golden treasures. - The Bürriger Heide lies between the Dhün and Wupper rivers. A heathen king is said to rest there in a silver coffin. He is buried but has not died and will awaken at the right hour with his enchanted steeds and ride into the daylight. - There is a legend from the Middle Ages that three boys from Odenthal overheard a witches' sabbath at the Wichenhain (sacred grove) near Herkenrath. They saw the devil's grandmother, who consecrated all those present with golden ears of corn, which she dipped into a golden basin of water. A clergyman had given the advice to look at the ghost through a perforated coin. The beautiful was immediately transformed into the ugly. The ears of corn became pigs' tails, the hats grew horns, and violins and flutes were skulls and bones. - Many a haunting was a

reality in the L'ebergangszeit to Christenthurn. People wore scary larvae to keep trespassers away from the old place of worship. Children's imaginations were so confused by fairy tales and stories that they saw earthly things as supernatural. Thus, alongside the Christian fairy tale stories, we find those of the spinning nomen, Hulda, Lora etc. Remarkable! is the legend associated with the spinning oak near Bensberg. There, a spinning, silver-haired woman dressed in old Franconian clothes sat with her cat in the hollow of a mighty oak tree in the Königsforst. When boys set fire to the ancient oak, the old woman was seen flying to the Feienberge with her spinning wheel and cat. These are the seat of Frigga.

Not far from Idelsfeld (Ida- or Idis*Feld) lies the Idelsfddir Hardt, which is covered with burial mounds from the oldest times. Two women sometimes appear there, one dressed in black and the other in dazzling white. It is also said that a snow-white maiden walks around the wayside shrine at nearby Milcnfurst at night. We are probably dealing with the dark Nome Urd (past) and the blessed one of the future.

In the Sticher Maibuche near Lindlar, an old woman who prophesied the future is said to have often been seen sitting on a branch

The Hollstein near Spich lies on a hill running from Ravensberg to Siegburg on the banks of the Rhine. It is also called Hut- and Heidenstein. According to many legends, this stone was the refuge of the heathens who inhabited caves in the Ravensberge. At night, a white woman ('Holla, Hulda) is said to sit on the stone and sometimes drive to the Wolsbergen in a wagon drawn by cats. - In the

Zitterwald near Bergisch Gladbach, a white woman is said to walk around in the forest, accompanied by a little dog with bells. Hackhausen is near Ohligs. There, as at Hackberg near Bensberg, the wild hunter (Wodan) goes about with whistles, accompanied by a white woman (Freya). The Joberg Gottesberg (Godesberg) towering in the Hildener Haide is said to contain the grave of a heathen king who is buried there in golden armor. It is also said that a witches' sabbath is sometimes held on the Joberg and on the nearby Fuchsberg, which is known as the Blocksberg.

Near Hilden lies the Hackenberg, where a large black dog used to drive the bravest of lads crazy at midnight because his fiery eyes grew as big as plates.

The Tütersberg is on the so-called Höhe near Barmen. Just as the Tiitberg near Bensberg was Teutberg, Teutsberg was also named here and a horn blower was invented who blew the horn in the evenings to round up the grazing cattle. According to another version, a young man blew the horn there when robbers approached from Dönberg. - Immekeppel preserves the legend of the useless Heinzelmann, who pushed the child out of the cradle and annoyed the householders. Only when a large number of empty eggs were placed in the hearth ashes did he leave, believing that his comrades had arrived and were going to make his life miserable. - The ermine legends, which were deeply rooted in the people, lived on for a long time. But as an old heathen, Hermel had to take on a different guise. If you get lost, you call the ermine devil to shine. Then comes a shaggy bear with fiery eyes. He rarely comes in human form and then has his glowing eye on his

forehead. The name Bötschert is common on the Dönberg in the Ruhr area and is pronounced when people are looking for special help: "Oh, if only old Bötschert were here!" He often appeared and helped. Here we can assume an echo of the Bölwerk. The Bötsches stream flows near Bensberg.

Bölwerk is located near Halver and Kirspel. Nearby, in Oedenthal, we find a corruption of Odin's name. It is important to note that Odin and Bölwerk are identical. To help the people, Odin descended to earth for a pilgrimage. He grows up as the son of the poor maid Sigi, performs the greatest heroic deeds like Hercules and Hermel and reigns as King Herian in the Golden Age. Ehreshofen was probably the seat of Herian. The poet Heribert wrote the famous Hildebrand song, of which only a fragment has been saved.

Near Oedenthal is Kerkseg, which points to Herka. The Rahde house near Radevormwald dates back to ancient times.

On the Dönberg (sounding mountain, Donnersberg), treasures are discovered by so-called gold fires. Where rocky niassvn rise up, you can often see healing weather lights. Remarkable! is that the Dönberg has many legends that speak of brownies (Querkesmännchen) and gold treasures.

The Heinzelmännchen are said to be in liiibschen verse:

Rich make the crossbones!

But when they are cut, they are poor.

They hoil vom Ohlder Den dubbeiden Mohider Uli dreschen den Bärm.

At Hardenberg, one meerkat was called Goldmar and

another Volimar. The Heinzelmännchen are also called Heidenkenger. The generally widespread legends of black and fiery men, white women and spinners, dwarves, witches etc. are repeated in endless variety, but usually with a medieval coloring.

In Waidbachthai near Altenberg on the right is a large forest called Hove, where Count O i e f is banished, unable to find peace in heaven or on earth. Although he wears leaden boots, he often hovers in the air and strides over the tops of the trees. The old man in front of Mount Odin thus became a ghostly figure. Hove and Oief are significant names. - The building of the church in G e r r e s h e i in is reminiscent of the bruising of the ice giants by the Aesir. Since St. Gericus lacked money, he built with the help of the devil. They argued about whether a church or a tavern should be built. The furthest jump was to decide. The devil jumped over the Viever Thal, but the bell rope hanging from his foot caused him to fall into a sumpi. Gericus jumped across the valley to a forest, where a healing fountain appeared when his foot touched the spot. - The legend of the Kfl h i eb or n, who pulls small children into the water at the deepest points, is widespread in the Bergisch region. He is recognized by the wet hem of his: clothes when he comes to dance with young girls. - The well women protect the children under the water, which the stork fisrlit out. -

This overview should prove that the myths explained in the "Edd." are in perfect harmony not only with the field names, but also with the legends traditionally preserved and newly created in the Middle Ages. When Montanus first collected the legends, he noticed that the Berger Land

offered him much more than other districts of the Rhineland and Westphalia, even if, as far as the ancient cult was widespread, related legends were found. The sacred and glorious mountains were the center of cult and culture.

IV. The legends of the strong Hermei.

The Hermel sagas are mainly spread along the Sieg and in the Bergisch region. Montanus collected them and Wolfgang Müller put them into verse. Up to now, they have only been regarded as crude peasant tales and their mythical core has not been examined enough.

When the cult of Thon was banned, his elemental power was attributed to a simple peasant boy. The Greek Hercules appears less primal. Only one motif of feats of strength has receded more in Germanic than in Greek, namely the conquest of the obstacles that the sun hero encounters each year when passing through the twelve stations of the zodiac. Accordingly, the Greeks attributed twelve tliats to Hercules. This happened at a time when the cult of the sun was still in its heyday. It was forgotten in the Middle Ages, and the number of Hermel's feats is therefore undetermined. However, they correspond all the more to our climate and betray a more naive and delicious sense of humor.

Herinel is the archetype of a Teuton. Like Siegfried, he is well-mannered, very tall and strong. It takes him a long time to recognize malice and show his strength to his

enemy.

Like Hercules, he serves a malicious weakling, from whom he reaps ill will instead of thanks. Ancient myths tell the same story about Odin, who is born as the servant Bollwerk from a maid (Sigi) and later reigns as King Herian after accomplishing great deeds. The village of Bölwerk lies on the Herweg near Kirspel.

But such echoes were gone when memories of the battles with the Romans were still alive, and so we also find links to his namesake Hermann the Cheruscan, who took his bride Thusnelda from the Sieg. Wermelskirchen probably got its name from Hermel, just as Herl became Werl in the legend.

If we go through the collected legends, we are first reminded by Thorr that the earth trembles when our ermine snores. To thresh sheaves of wheat, he took a long spruce as a flail and tied an oak block to it. Then he lifted off a roof and used it as a forage wing. When a grain cart got stuck in the swamp, Hermei beat the four harnessed oxen to death with his fist, threw them at the loaded sheaves and then gamely pulled the cart into his master's homestead. His master, the mischievous Duke Besserling, ordered 50 knights to teach Hermei discipline and manners, but they soon flew headlong through the air onto the dung heap.

Like Hercules, Hermei defeats a boar that is described as being as big as an ox. All arrows and spears bounce off the hide of the same. Mennel chases the beast into the thicket and grabs it by the neck and tail. This is how he deceives it in front of the duke. When everyone feared that Hermel Jasse had let go, he killed the boar with a jerk like a cat,

Now Hermel is to be killed while sweeping the well. He climbs down 100 fathoms. The duke's servants throw heavy stones at him, but Hermel shouts that he should chase away the chickens that are scattering gravel. He is grateful for a heavy bell and a heavy millstone thrown from a lier, as they fit him as a cap and collar. They were just about to destroy him with boiling pitch, oil and lead when he had finished his work and the sight of him put the enemy off their guard.

Hermel, like Siegfried, is to slay the dragon in the Siebengebirge. When he arrives late in the evening, the dragon is already lying in the cave. Herme lights a fire as high as a house and in the morning wakes the hundred cubit long monster with pieces of rock. As it flies towards him, he thrusts a burning spruce into its mouth and into its heart. He cuts off a 20-foot-long paw from the dying dragon. Here we find an echo of Thorr's battle with the Mittgartsciilange.

He goes to the witch's mill, carrying two sacks of grain on his head and a few more sacks on his shoulders. On the way he picks. Hazelnuts, without taking off the load. When the sorcerer tries to forbid grinding in the disreputable mill, Hermel wrestles with him and cuts off one of his legs or buttocks.

After all, he is supposed to fetch gold from hell. He kicks the infernal tihtuid to make him cower. When the horrors come, he wants to laugh himself half to death. The devil bets that he is stronger; to prove it, he blows a horn so that ten fires go out in hell. Herme blew in such a way that the horn burst and a piece hit the devil's skull. As all the fires went out, the poor souls flew to the upper world

through his blowing, so that hell was empty. Then the devil jumped over a river in which fiery embers flowed. Hemiel jumped even further and onto a high mountain, where the devil could not follow him.

The devil threw a large boulder 20 cubits in a hurling contest. When Hermel was supposed to throw it, he fetched trees to support it. Fearful, the devil refrained from further tests, lost the bet and allowed Hermel to take as many sacks of gold and precious stones with him as he could carry. - He put an end to the betterlings, or according to another interpretation, the Romans, when they tried to kill him while he was asleep by setting fire to wooden buildings all around him. He woke up because the heat made his bell hood too hot and the smoke made him cough. His coughing blew out the flames. When Hermel realized the devilish wickedness, he took the smouldering logs and slew the evil oppressors of the land.

Wolfgang Muller describes it:

His kick went a long way Like with seven-league boots.
Nobody kept up with him
Arms and his thighs swelled up like marble pillars;
The breathing chest full of strength welled up like a mountain of fire.
Like a castle on a rock the head sat on the shoulders,
Surrounded by tangled curls,
Like hills surrounded by woods
But the mild eye, the red laughing mouth
That to the scrutinizing gaze only loud kindness made known.

Can't our Lower Rhine Hermel be seen alongside Simson, Ruslem and Hercules? Is he not to be placed in the ranks of Thorr, Bölwerk and Siegfried? Take it all in all: Hermel is a mighty German beauty, and with us is his H e i m a t h!

V. The home of the Edda is also the home of the oldest Greek myths.

As indicated in sclion, the Greeks had only very obscure ideas about the land of the Hyperboreans. It must have been very surprising that they assumed the residence of the sun god (Helios) to be in the west instead of the east. The immigrants from the northwest brought the myths of Helios with them from their old homeland. It was also understandable that the land of the Hesperides was sought near Cadix, as it was easier for ships to reach Okeanos there than for sprightly wanderers through the disreputable Hyrcinian forests of central Europe. If it is also true that the migrations from Thrace were much stronger than those from Asia Minor, it is obvious that the former and the Phoenicians influenced the myths.

The tombstones (dolmens) that form a wide strip from Havre to Marseille on Franz von Loher's map prove that the bold vikings of antiquity traveled from the northwest to the Mediterranean. The land route spared them the dangerous detour around Spain. North Africa had numerous Phoenician colonies. The great emigrations of the Aryans by land go back to the most distant prehistoric times. Just as the colonization of Transylvania by Saxons

took place in the Middle Ages, or Transvaal by the trekking Boers, it can also be assumed that Germanic tribes immigrated to Thrace.

Herodotus calls the Thracians the most populous nation on earth. If they were united, he writes, they would be the most powerful.

Xenophanes (500 BC) describes the Thracians as blue-eyed and red- haired. Strabo admires their drinking power, and Xenophon praises the Thracian king S e u t h e s for the same thing.

horns, which were always emptied in one go. Xenophon became drunk, while Seuthes remained sober. - Pausanias has Orpheus come from Thrace with the muses, and it is from there that the myths of Apollo and Dionysus are said to have reached the Greeks.

Homer calls the Phrygians the oldest people on earth. We can assume that they too are immigrant Hyperboreans, namely Franks.

In his book "Tuiscoland", page 100, E. Krause emphasizes the world- shaking role played by the later so maligned Nordic barbarians or Hyperboreans in the distant past. They brought from the north-west the "sublime" sky and light religion of the Aryans, which displaced the cult of the earth goddesses, the night, the moon, etc. This cult was contrasted with the orgiastic celebrations of the Orient. In historical times, the great Kampl is still perceptible, e.g. in Aeschylus' Oresteia. The oldest myths of the Semites are rooted in the nocturnal, those of the Aryans in the ' icht-Cuitu.

We understand these differences when we realize from

the climate that the sun is more beneficial in the north than in the south, where the heat is pernicious. Where nature provides almost everything, it spares us the hard struggle for existence that still steels the Nordic peoples today

The Aryans spread higher morality and order when they founded colonies in the face of overpopulation and even reached India. "Their" power pulsated in Greece and Rome. There, writings and stone buildings saved the memories, while only a few songs remained of the underestimated Germanic Aryans, which were only written when Christianity had greatly clouded the understanding of the old religion. Through the course of study, our philologists were educated to become philhi Ilenes instead of philgermans.

Next to the Bible, Homer is the most familiar book to educated people in pre-Christian times. He was said to have brought the gods to the Greeks. This means that he summarized atles what the ancients sang about gods and heroes. But now we find the striking thing that Father Homer transfers the oldest myths to the land of the Hyperboreans after the Okeanos.

Since the home of the Edda was finally found, it was obvious to investigate whether it does not correspond to Homer's descriptions. The cry of "Eureka" is fully justified today. What do the poets and historians tell us about the Hyperboreans? They live beyond the land where the harsh Boreas rules (Thrace). Far from the Okeanos they live piously and justly where the islands of Helios are in Aea and Erytheia and where the Aethiopes live. - It has been proven that confusion of names often created new

myths. The Indian Dahana - Dawn - became Daphne, the laurel tree into which the fleeing nymph was transformed when Apollo captured her. The dawn flees from the rising sun, like the gazelle from the lion. If he catches her, she must die. When the word Aethiopen, i.e. the bright-eyed people who lived in Am under the rule of Acetes were no longer understood, the Aethiopians living far away on the Nile were taken as a substitute. These Negroes are now celebrated as Helios' favorite sons f It is clear that the sons of the sun in Aea are bright-eyed. Caesar arranged for his soldiers to become accustomed to the fiery gaze of the Teutons. But written evidence also suggests that the Aethiopes were relocated to the northwest.

In Strabo 1 33, Aeschylus has Helios emerge from the very beautiful lake of the Aethiopes on the Okeanos, which shines like manke's ore, where his cossecs refresh themselves in a warm bath.

Many poets provide striking evidence of the darkness of half-forgotten myths and fairy tales.

The hymn in Euripides' Hyppolytus reads:

To the Hesperian, holding-singing virgin - beach,
rich in golden apples, I fly.
Where He who rules purple seas floods,
Skippers never granted the way.
To the sacred border,
Where the sky carries Atlas,
Where ambrosial streams flow,
And pregnant with legend, a divine land
Heavenly increases bliss:

Zeus founded the apartment there.

Pindar sings in the 10th song:

Never can you climb the vaults of the iron sky.
Not on land, nor in ships can you spy the path,
The wonderful one, to the people of the Hyperboreans.

He reports that Perseus feasted there and that Apollo laughed heartily when they slaughtered dancing donkeys for him.

He continues to report:

There is also plenty of playing and singing; Everywhere the maiden's round dance

Swirling in circles to the sound of lutes and flutes.

"No sickness and no corrupting old age approaches the holy people, who rejoice in the comfort of the meal. Free from toil and feud, they dwell happily, escaped from Nemesis. There the son of Danae slew the Gorgo." - From this effusive praise by Pindar, we learn that the Greeks attributed the bliss of the Phaeacians to the Hyperboreans, even identifying themselves with them. The transfer of the Phaeacian city to Corfu is incorrect.

Libya is also considered the land of Helios. The garden of Zeus is also said to be there. The Libyan prince Alexidamos conquered the daughter of the "Hyperborean" Antaeos. Aea, where Tros came from, can be found near Trosdorf (Troisdorf near Siegburg). Nearby is Libour, namely Liburg, the seat of Freya-Vanadis. Much more important than these individual names is the proof that

the gardens of the Hesperides are identical to those of Iduna or Freya near Idelsfeld. .

1- Preller writes, Griechische Mythologie, vol. 11 p. 217:

"There was no agreement about the direction of the path of Hercules, since the position of Atlas and the Hesperides next to him were not always thought to be in the same place. According to the older view, these wonders were also placed in the Okean west, with the Gaditan straits, the Libyan Atlis and Tartessos serving to define them more firmly over time. Phoenician and Libyan legends in particular may have told the fables followed by Dlodor and Andert. In Aeschylus, Pharekydes and Apollodorus, on the other hand, we find the curious twist that Atlas and the Hesperides are relocated to the northern ocean above the Rhaetians, i.e. to the region of the Hyperboreans, where the path of Heracles also became a completely different one, and an extraordinarily long one at that."

The first task is to find out the location of the Hesperides, to whom Heracles travels through Macedonia and Illyria to the Eridanos. There he meets nymphs who advise him to sneak up on Nereus in order to learn the secret of the golden apples from him.

Another interpretation is that Heracles frees Prometheus and that Prometheus shows him the way to the gardens of the Hesperides. Through the land of the Scythians (Shiites) he reaches the Rhaetians and from there to the Hyperboreans. There he would find the Atlas, who would pick the apples for him. According to another interpretation, Heracles himself killed the dragon Laden, who was circling the tree, and picked the apples.

Since the oldest interpretation corresponds to the topography of the Lower Rhine and it is understandable that the Phoenicians thought that everything was in the south, the Greeks looked for names in the confusion that offered some clues, e.g. they took the Rhone for the Eridanos. When the Greeks thought of the Pillars of Hercules near Gibraltar, they transferred ancient legends to this region. - Hesiod reports that Atlas was a neighbor and friend of the Hesperides. This justifies the conclusion that a mountain god lived near the Hesperides. If we assume that he was enthroned at the gates of Okeanos and carried the sky as a high mountain, then we should pay attention to the Wolkenburg on the Siebengebirge, because there the mountains open up to the Eilanden, which extend towards Okeanos.

Atlas has been derived from Tlän - dulden, but Atl ~ hoch and Laos-Fels are also to be assumed. In the description of the Argonauts' journey, we will recognize that the Siebengebirge corresponds to the S y t n p 1 e j a d e s of the Greeks. On his journey to the Hesperides, Hercules comes to Atlas, who instructs him in astronomy and philosophy and who gets the apples. Atlas is said to have been turned into a mountain as punishment. Let us also add that in ancient times, when volcanoes were active in the Eifel and the Siebengebirge, the ocean flooded almost as far as the Siebengebirge.

Atlas guarded the gates to Mittgart and Asgart and the solar island of A e a or E r y t h e i a . The three Hesperides are called Aeyle, ErythiHs and H e s p e r i a. According to Pindar, Theia is the many-named mother of the sun, so E r y t h e 1 a is the motherland of Sanne or Helios. There lies

Eil.

Homer calls the H y p e r b o r e e r a pious and righteous people. According to Herodotus, they and the A r i an a s p e aa sent 5 splendid youths and 2 virgins to Delos every year with gifts wrapped in iaa ears biiaadelaa, because Apollo had moved away from ihneai to southeast. Herodotus feraaer reports that they were of the oldest blood of all peoples eutstaiaiitat. The emissaries often remained in the service of the altar. The Hyperboreans are said to have founded the cult on Delos, Delphi and Metapont. The Arimaspen worshipped the Arimaspus, namely the one-eyed god Odin.

It is interesting to note what Herodotus wrote in 484 BC: 'He knew that tin and amber came to Greece from the far ends of the world. He knew that tin and amber came to Greece from the farthest ends of the world, but he could not confirm what the barbarians say, that the Eridanos flows into the North Sea there, because Eridanos is an invented Greek name." It was only through Pytheas of Marseille that the Gutons, who lived along the 150-mile-long Baltic coast, were able to sell the amber that was thrown out in spring to the Teutons. The Romans then mistook the Eridanus for the Rhine and linked the sources of the Rhine, the Rhone and the Po. At the time of Pericies, the Greeks only knew the Donaaa (Isther).

It is uplifting for us that our Rhine itself was raised into the stars in ancient times. If we place ourselves in the center of Mittgart, then iaaa autumn Orion rises in the east above Asgart and crosses the Rhine, i.e.: Eridanos lies beneath it in the sky. Aratos wrote in 270 BC in reference to Phaeton's fall that he made deaa Eridanos steam:

"What remained of the Eridanos, the bethriinted river of misery, The aaun reaches z.uaaa Orion up to the left under his foot."

Aeschylus confused him with Rhodanos in Gaul and Euripides with deaa Po in Italy. Immigrants baptized a small river near Athens Eridanos. The name means the holy, sacred river. "Holy is the land!" says Odin of As- and Mittgart. The Rhine, like other rivers in Germany, is still the holy river for us. Moritz Caniere did not yet know where the bells of the sanctuary hung, but he wrote fifty years ago: 1 n the Edda, the German Rhine stands out!

As neither the Rhone nor the Po provide amber, the Heliades were sought on the amber coast of the Baltic Sea and the Vistula was taken as the source of the Eridanus. But amber was also found and traded on the North Sea, and the Rhine has the advantage over the Vistula that it flows directly into the Okeanus.

- How did the Phaeton myth come about? In Mittgart there are several places where lignite is found, e.g. at the Kuhlenberge near Zündorf, Sürth, Brühl etc., where the earth appears burnt. There the earth appears burnt. It was therefore obvious to assume that the causes lay in the glowing embers of the solar car that had come too close to the earth. The route of the Sonnenbahn runs in the Edda area east of Delling, Dahl, via Volberg (Frcyrsberg) over the ElKrberge, via Eil, Zündorf, Sürth to Königsdorf. In the north we find the names of the night and storm gods. Ain Eridanus is where the fall took place. The H e Uad e n , the daughters of Helios, lived there on the Ellerberge (Sun Mountains) near Eil. They wept for their brother and were turned into poplars. Their tears flowed as amber

into the Okeanos. All this is very simple" The Greeks invented the Aethiopians, blackened by the heat of the sun, and told fables about the springs of the Nile, which hid so as not to dry up.

We may also associate the ancient Greeks, the Danaans, the descendants of the Danai den, with the Eridanos, the Rhine. Etymologists are in two minds as to whether the name of the progenitor of the Argives derives from danos dürr, or from dehn - ancient, long-lived (which expands). Since the Rhine is Ifing, the eternal, Eridanos is the noble eternal river. Nothing reminds us of Egypt. The Danaids are allegorically the 50 marshes or swamps belonging to the Rhine, with which the streams falling from the mountains, the sons of the thunder god who possesses the goat's skin, the Aegis, unite. In the past, all but one of these streams sank into the Maren. According to the Greek myth, the 49 Danaids cut off the heads of the sons of Aegy ptos who were free around them and sank them in the Lernaean meadows, i.e. where the evil water snake was in Mittgart 1 According to the Vanen myth, Mimir's head of the spring, after he is killed in the ponds near Refrath, is sent back to Asgart Odin, so it is not hidden in the meadows or marshes. Nocii today almost all the streams of the royal forest dry up. So there the Danaids draw water with sieves as punishment to fill barrels in vain.

Related is the Greek legend from Arcadia that Skephros, i.e. the dry, arid one, slanders Limon, i.e. the moist one Linton kills Skephros and is then destroyed by Artemis. In other words, the swamp god mocks the dried-up stream. After a downpour, it plunges into the swamp and drowns in it. Then Freya Artemis, the goddess of the sky, dries up

the swamp.

A further reference to the Edda region can be found in the fact that Danaos founded the very old sanctuary of the Lycian, i.e. the wolf Apollo, in Argos. We have to look for the Danaids at the old arms of the Rhine on the Wolfsweg. The solar path of Freyr or Vols - Apollo passed over it. It also touched the Mauspfad, and is called Apollo, hence the mouse god (Smintheus). In later Greek times, when the old myths were increasingly modeled on the surrounding known countries, the dark origin of a great river gave rise to the fable that Danaos came from the Nile, where Epaphos, the son of Zeus and Jo, had a daughter Libya. She bears Poseidon's sons Agenor and Belos. Belos and Anchirrhoe (the strong-willed) produce Aegyptus and Danaos. The former has 50 sons and the latter 50 daughters. One rules Arabia, the other Libya. As the daughters do not want to marry, Danaos flees with them to Argos on a ship with 50 oars that Athena gives him. But Aegyptus and his 50 sons follow them. Danaos now gives his daughters the knives with which they kill all but one of the drunken suitors on their wedding night. Everything is taken from far away and not a natural allegory. This one is found here.

Carus Sterne (E. Krause) writes in his very stimulating book Tuisko-Laiid that the wanderings of the sun heroes are particularly at home in the north. "Jason and Medea wander far and wide, pass through the Danube into the Eridanos, visit Kirke, Medea's sister, to be purified, travel through Scylla and Charybdis past the Siren Islands through the Symplejades to the land of the Philaques to celebrate a wedding there. In short, there seems to be an

older, time- worn ancient nautical song everywhere, from which the Orion-Jason and Odysseus sagas as well as the more recent Norse poems have drawn." It should also be noted that the sea monster threatening Andromeda is described as an Atlantean.

From the following we learn how the Argonauts, Hercules and Odysseus take the direction to the ancient homeland of the Greeks.

The A r g o n a u t e n - S a g e is older than the Odyssey. We have long since found relatives in Medea and Chrimhild (Gudrun). We will easily recognize that Colchis, assumed to be on the Black Sea, lies in Ae.a, or Erytheia,

i.e. in Mittgart.

A t h a in a s had two children by N e p h e l e , Phrixos and Helle. His second wife, Ino, who came from the sea, persecuted Phrixos and Helle as their stepmother and, through a forged oracle, arranged for Athamas to sacrifice his children to Zeus. However, Zeus sends a golden ram (similar to Abraham's sacrifice) to carry the children through the air to Aea. Helle falls into the Hellespont, but Phrixos comes to the land of the sun and sacrifices the ram to the red-haired Zeus (Zeus Fuxios) and hangs the golden fleece in the grove of the god of battle, where the fierce dragon Ladon is the guardian (At Opladen.).

Just as in the Song of the Nibelungs Faffner guards the Rhine gold, which signifies the dominion of the world, so here the golden fleece is the pledge of blessing, fertility and wealth, for the ram signifies the golden cloud in

which Phrixos was abducted.

Since Rhine gold was already obtained from rams' skins in prehistoric times by letting gold-bearing sand flow over them so that the heavy metal was left behind, the golden gold is also the epitome of gold wealth. (The Order of the Golden Fleece is still regarded as the most noble today.) Phrlxös, who was abducted to Aea, remained with King A e e t e S the son of Helios, the brother of Kirke. He married C h a 1 k i o p e , the daughter of Aeetes. He sent his sons Kytisoros and Argo to Greece. Athainas is interpreted by Preller as the one who snorts in the storm. He is a son of Acolos and the bringer of spring. Adam, like Odin, means the breath or life-giver or father of mankind. Likewise, Abraham, who sacrificed the isak, is the progenitor of the Fsraeiites. Just as Athamas later persecutes Ino and her son, Abraham rejects Hagar and ls naci.

Preller emphasizes that the Argonaut saga is a very complicated one and that inan Aea originally searched in the west, but donri thought he had found it in the east, in Colchis on the Black Sea, which was better known for its shipping. The aite core refers to the M i n y e r, the descendants of Mannus, who migrated to Crete, Thessaly, Boeotia and Messenia in ancient times and dispersed far and wide.

Jason, the son of A c s o r, is pursued by Pellas and, like Achilles, is educated in the forest by the wise centaur Chiron. His name means helper, bringer of salvation. He is heroically good-natured, for he carries a helpless, wailing old woman across a swollen river. It was Hera in disguise who granted him f(irder protection. He goes to Aea to fetch the goid fleece. Again, the names have special

meaning. Medea, i.e. Kiuge, who guards the fleece, is a daughter of Ithya, i.e. the knower. (A transformation of Iduna or Ida is probable.) She is also described as a daughter of Aeetes and A n t i o p e . Some want to interpret her as a Greek moon goddess because she possesses the magic arts of the night and is related to Kirke.

Just as Brunhild lives for 10(1 years without ageing, Medea is also said to be a rejuvenating sorceress. But how crudely such Norse legends were distorted in Greece 1 Medea is said to have boiled her husband Jason in a cauldron filled with magical powers instead of bathing him. She also transformed his father Aeson into a youth in the same way. It is reminiscent of Thorr, who blessed the hides and bones of the goats he had slaughtered and eaten with a lightning hammer and created new ones, that Medea also cut up goats and made them leap out of the magic cauldron as beautiful animals. - Like Jason, Hera also protects Medea because she spurned Zeus' love for her. After Jason has made Medea faithful, she moves to Aegeus in Athens, to whom she gives birth to Medos, who becomes ruler of the Medes in the Orient.

The main features have long been compared to Gudrun or Clirinihild and Brunhild, but the main thing is that the golden fleece is identical to the Nibelung's hoard. At Pelias' request, Jason must retrieve the golden fleece in order to become ruler of the Mitii.

Like Siegfried, he is strong and radiantly beautiful. His father Aeson is delighted to see him, but his uncle Pelias charges him with the difficult task of fetching the golden fleece to soothe the soul of Phryxos. He gathers the heroes of his time. Argos has built the great ark and inserted a sliver

of the sacred oak of Dodona. Jason's son is called Eunaos, i.e. the good navigator. Passing over the solution to the confusion of the Argonaut voyages for the time being, let us briefly recount the essentials: In Colchis, Medea falls in ardent love with Jason and teaches him how to overcome the dragon. Aeetes demands that Jason prove his heroism. He has to plow with fire-breathing bulls and sow the c a d m e i s c o n d i t i o n s . The armed men kill each other. This is reminiscent of Odin, who eliminates nine servants. He throws them a whetstone. When they try to catch it, a fight breaks out. They cut each other's heads off with their scythes.

In contrast to the Siegfried saga, Jason only puts the dragon to sleep and then escapes with Medea and the golden fleece. The Argonauts are said to have sailed from the 1)onau (Istros) into the Adriatic Sea, through the Eridanos into the Rhodanos, from there into the Tyrrhenian Sea, then through Scylla and Charybdis and through the plankton to the Sirens. The heroes carry their ship, the Argo, for 12 days and nights into the land of the Hesperides to the Tritonian Sea. Then they reach Okeanos and sail as far as Crete. At last they reach the port of departure.

We counter this confusion with the following simple explanation:

The Argonauts sail up the Danube, then carry their ship into the Rhine and reach the dangerous rapids at the L o c li in Bingen, which correspond to S c y 11 a and Charybdis. The plankton, the rocks that crash together, as it were, show the mountains at the Rhine narrows of the Lorelei. There lies the first gate to keep the unsummoned

away from the wonderland of Helios. Now the Argonauts reach the last gate, from which the realms extend to Okeanos, to the Symp 1 egades, i.e. to the Seven Mountains, where Atlas is the guardian. Colchis lies with us. Near B. Gladbach .Paffrath and Nittum (ü n i 11 a h e i d e), where the dragon of Medea is also to be assumed, are large stretches of limestone. In dialect, lime is called Kalch. A merges into O. The lime district is K o 1 c h i s. Kalk near Deutz has the name of the white shining sun god Cale i. This ancient name has been preserved in India.

Philologists have searched in vain for Scylla and Charybdis somewhere on the Mediterranean. Sciljo near the Strait of Messina resembles Sicily in name, but the sea width of 10 miles offers no danger. The cliffs of the alleged Chary bdis only crash through the waves during storms.

In his Odyssey 12. 73, Homer describes two cliffs, i.e. mountain rocks, where the evil whirlpools are. One is as high as the sky with steep slopes and a sharp peak with a dark cave to the north. Scyiia, the daughter of KratSis, lives there. She howls with a terrible voice, like young dogs heal, has 12 front legs and 6 long necks with hideous heads, each threatening death with 3 rows of sharp incisors. Even the largest creatures are devoured by its maw. Woe to the ship that comes near her'

"One arrow shot away" is the lower rock on which a tree grows. This is where Charybdis dwells, which gushes in and spits out the waters three times a day in a terrible whirlpool. Not even Poseidon's help can save anyone there.

Anyone who imagines how the rocks resembled the image of Scylla before the blasting at the Bingen Lodi, how she grabbed, ruffled or scratched and devoured or pulled

into her abyss everything that flowed down the Rhine from Rüdesheim's high mountains, must admit that Homer's description is extraordinarily accurate.

"The decisive factor for us is that Charybdis is only an arrow's shot away from Scyiia and that sic on the less high left bank Herkuies kills Scyiia, but her father Phorkys, who burns her corpse, calls her back to life. According to another legend, Here took her children. In despair, she became the voracious monster that enviously steals the children from their mothers. At first she was so beautiful that* Poseidon, Glaucus and Tiiton loved her, but Kirke and Amphitrite enviously turned the beautiful water maiden into a monster.

It is worth noting that in the Edda, Thorr saves himself in great water distress by clinging to a tree in a similar way to Odysseus. Let us summarize: Before Helios Trinakia (Ingelheimer Au), we come to Scyiia and Charybdis, then to the Plankten on the I.oreiei, then to the Sympiejades of the Siebengebirge and to the Siren-Insein and Hesperides Gardens. Hercules, the Argonauts and Odysseus take this route to get to Aea.

The name P i a n k t e n comes from pleion - to hold together (in dialect "zusammcnpiacken"). The Pleiades appear like a flock of doves sticking together. Among the Greeks we find the old myth of Odin lungemodeit, that instead of ravens, two doves fetch ambrosia for Zeus from the wonderland of Okeanos, one of which is always lost. Odin is also worried that a raven will not find its way home. During the Argonauts' voyage, one dove is crushed as it flies through the dots, the other gets through but loses its tail feathers.

The Sympiades of the Seven Mountains are the daughters of Atlas, who is married to the daughter of Okeanos Pleione. When Orion pursues them, Zeus displaces this wild hunter with his dog and also the Pleiades in the starry sky. The myth says that Electra, the oldest and most beautiful of the Piejades, gave birth to Dardanos by Zeus, from whom the Dardanids descended.

K. Preller also has the sirens of the Odyssey living in the far west. Siruna is a Roman queile goddess and means the sounding or hissing one. In the Middle Ages, all mermaids were sirens. Our Lorelei is at the top of the list. As water-women (Goethe's fishermen), who descend into the flood, the sirens are daughters of the terrible Phorkys. Because of their singing, they were once depicted with a human torso and bird's bodies and wings. Their home is at the mouth of the Agger, the Acheloos of the Greeks.

The five h y a d e s are rain-bringing nymphs who accompany Orion in the wild hunt. They are also daughters of Atlas, whose seat is W o 1 k e n b ii r g Im Siebengebirge. -

The very name Hercules refers to the rough Nordic forest goddess H e r k a . As the son of Zeus, he, like Bölwerk, who was also a servant. In the service of Eurysthcus, he performs the deeds of a solar hero. The Nemean lion, which devastates Zeus' sanctuary, the sky, symbolizes the blazing heat of midsummer. Since this lion is invulnerable, Hercules has to strangle him. He cloaks himself in his fur, i.e. he is surrounded by the glow of the sun.

The ery man tische Eber symbolizes a forest stream rushing down from a high mountain and devastating

everything. Hercules pursues it until the animal tires, i.e. loses its thrusting power. The Erymanthos is also called the "windy one". Since Tliorr had similar adventures to Hercules at Garöd in the swelling Wimur (Wupper or Wipper), we may call Erymanthos the epithet of our Wupper. It is no contradiction that in Greece a high forest mountain range was called Erymanthos. Like Thorr, Hercules was "oppressed" when he was drinking wonderful wine at the Centaur Photos. Suddenly the Centaurs attacked him with boulders and spruce trunks, but he chased them away with fires and killed many of them with arrows. It is said that the cloud came to the aid of its sons, the Centaurs, i.e. the onrushing streams, so that Hercules was at a disadvantage against his four- legged oppressors in the growing flood.

When Hercules fights Acheloos, who is attacking Dejanira, he breaks off a stlerhom. In exchange, the vanquished hero offers the horn of Amalthea. The myth thus says that the hero who overcomes the force of the river by deflecting and damming it receives the cornucopia of blessings that the water offers the fields. - When Hercules tore off one of Acheloos' horns, the sirens, i.e. the singing water nymphs who live in the Okeanos region, emerged from the blood.

Amalthea and Melissa are the daughters of Melissos, the honey-rich man. Amalthea nourished the boy Zeus with goat's milk and honey. This is the simplest, most divine food of primeval times. The oldest Cretan coins depict a goat with a bee. The cloud goat - .Heidrun* feeds from the bower of the world tree and stands above Walhalb Aea or our Mittgart is the land where milk and honey flow.

Field names show that beekeeping was very important on the wide meadows and in the gardens of the Hesperides. If the Milchbom - - Mimirshorn gave the milk to the fields, we also find Hummelsbruch, Hummelheim, Hummelrath and furthermore Bremerheide = Bremsen- or Bienen-Heide.

Let us continue with the Tliates of Hercules: The 1 e r n a i s c h e Hydra, a child of Echidna and Typhon, resembles the Mlttgart-Slang, which descends from Loki and Angrbroda. It is said to have nine heads, only one of which is immortal. The Mittgart snake (the Rhine) had many tributaries, which, for example, spread the swamp fiebet at Grengel, but only one main branch, I f i n g, the Eternal, which never dried up. Herkuies overcomes the snake with red-hot arrows and, with the help of his companion Jolaos, burns out the snake's neck to prevent new heads from growing. Wildfires dry up the streams. For a whole year he pursues the sun deer to the land of the Hyperboreans to the foot of Ladon and then back to the sanctuary of Artemis, where Apollo protects the animal. The Edda also knows the sun stag Eichenhörnig, which passes through the circle of animals in 12 months. - The stymphali see Vögei mean storms, snow and closes. Their wings are made of iron and their feathers are as sharp as arrows. Hercules chases them away with kiappers, and a sun hero with the thinner. Related in the Edda is Hraesveiger, the pond-devouring adier of the north. The h a r p y e n are storm birds that stir up dust and soil the food. The snow is compared to swirling feathers. Hercules, as the sun hero, thus cleanses the sky of evil storms. -

The belt of the Amazon Hyppolite is reminiscent of the strength belt of Brunhild, Thorr and the Grider. Hercules'

battle with Geryon is the same! Thorr's battles with the storm giants, for Geryon is the name of Geruo the Brilliant. Like Thrym the Roaring, Geryon has red herds of cattle (red storm clouds), which are guarded by dogs and graze on Erytheia. Geryon is a reddish three-headed Thurse. As the sun's lieutenant, Hercules leads away the cloud cows that make the earth fertile. He also tames the winter giant Alkyoneus, who confronts him as a cattle herder by putting him in deathly sleep. - We find Alkenrath in the northern Edda region. The Phaeacian king Alkinoos was erroneously derived from Old King. It means ice king, as the king of the island where Orendel landed like Odysseus is also called 1 se in the Orendel legend. Alkuin and Alkin are old German names - The myth that Hercules raised the cattle of Helios and Erytheia has been varied many times. The natural allegory is based on the fact that the terrible giant Geryon protects the cloud cattle in his winter stables and that Hercules frees them. Like Thorr with Geiröd the Thutsen, he fights with the giants Geryon and Alkyoneus. He tames the hellhound O r t h r o s (the early guard), who is descended from T h y p h o n and the E c h i cl n n . In the Edda, Fenris-Woif is descended from Loki and Angrbroda.

Hercules slays the charging shepherd Menoites with his club and then kills the charging Geryon with his arrows.

Hercules (or Heracles) is supposed to fetch the golden apples from the garden of theHesperides. He does not know the way and wants to find out from the giant Atlas. There are different interpretations. According to one legend, Hercules carried the celestial vault until Atlas returned. According to another legend, he himself fetched

the apples that Eurystheus had given to Athena, who returned them to the Hesperides.

We learn of this garden that Gaia (the earth) created it as a wedding gift to Zeus and Hera. The nymphs Aegle, Erytheis and Hesperia (like the three nouns on the tree of life Yggdrasil) sit at the foot of the golden apple tree. The serpent or dragon Ladon guards the tree, whose fruit gives the gods eternal youth.

Under the snake we always have to assume a river or a body of water. The branch of the Rhine that surrounded idelsfeld and the Glasir grove (Glanzwiese near Mülheim) was probably called Ladon and we have to interpret Opladen as am Ladon or as .oberer Ladon*.

Near Paffrath is the home of Faffner, who received Siegfried's deathblow as a dragon on Gnittaheide (Nittum) when he was guarding the golden hoard there. Nussbaum and Kalmünten (Karmünten) are related to the Carian nymphs, who are said in Greece to have danced around nut trees. But what is even stranger is that in this area near Mülheim, a field where Freya gathers half of the dead is called Stixchen. Hermes and Athena accompany Hercules across the dangerous Styx to fetch Kerberos in the underworld. Like Hermes with the devil, Hercules fights with the prince of the underworld. Then, without weapons, he grabs the three-headed beast and strangles it until it wears down; but Eurystheus sends the hellhound back to Hades. Hercules chases the Centaurs away with fires, just as Hermel chases away his enemies. Like Thorr the Thursen, he overcomes the giants and Titans, namely the roaring, roaring, roaring ones, e.g. Polybetes. The goblins dwelling in the earth are connected with the earth

powers. Alben or gnomes are connected with the earth powers. When they set out against Hercules, he wraps them all in his lion skin. We find our spring god Mimir as the forest god Mirnas in the mountains of Chios. Like Thorr the Thialfi, Hercules has Jolnos as a swift-footed helper and companion. Thorr, Hermel and Hercules are particularly similar in their feats of strength. The feeling of great strength leads to play, like a cat with a mouse. It goes without saying that the strongest must also achieve the most in eating and drinking. Thorr and Hercules have the mocking name of ox-eaters (Buphagos). As far as the strength of the erotic is concerned, however, the Attic stage has devised so many coarsenesses that here too the Germanic higher morality has a pleasant effect. - Like Thorr, Hercules is the protector of the peasants, who frees them from oppressors, robbers and wild animals. - Since we often trace the wonderfully richly decorated Greek myths and legends back to the sources in the Edda region, a few general studies should be added:

In Greek literature, the S c y t h e n mean archers, the Gethe n Goths, the Saks Saxons. The Thracians, like the Suevians, are probably those who travel by foot or trekking (trekking - moving away).

For the return journey, Helios provides a barque on which Hercules and the cows arrive in Greece after many adventures. In the Edda, Freyr's ship S k i d h 1 a d n i r is the best in the world. It is the bridge or ferry (plate) that sails through the clouds. In the same way, the Phaeacians, the shining suns of Aeas, bring Odysseus to Ithaca,

The Wintertluirs Gymir and Thrym have guards and

dogs who watch over the red cows stolen from Helios.

The confusion of the Greek myths of Hercules is also proof that they do not have their home in Greece. They were written with very little knowledge of the West at the time. Their wide distribution must be striking. It should be emphasized that the Okeanos always means the great Atlantic Ocean, even if all the rivers and streams are its children.

Hercules comes to the ridges and gorgons near Okeanos. The former are ugly gray-haired sea fiends who correspond to the Hrimgerd of the Edda. Pefredo is the fearful chatterbox. Enüo is the abruptly screaming one and Deinoh the fearful one. Together they have only one eye and one tooth, which they use alternately. As primordial beings who personify the crashing waves of the sea, they know hidden things.

Her sisters are the Gorgons, the terrible ones. Stheno is the mighty one, Euryala the far-seeing one and Medusa the ruler. The latter has the petrifying gaze of the moon.

The widespread dissemination of Hercules myths led to many places claiming to have been visited by Hercules on his journeys.

Ei is said to have founded Alesia and also reached Brittany and Iberia with his cattle. He built safe roads in the Alps and traveled through Etruria to Sicily and the Punta and then returned north through Thrace to Greece. Everywhere he fights with giants and robbers, founds sanctuaries where he leaves cows behind. - Just as the clouds often disappear or remain clinging to mountain peaks, so it is with the cattle of Helios. The ancient

journeys of Odin and Thorr to the giants in Utgart were further developed in Greece as myths of Hercules.

Let us now take a look at the generally known voyages of "Odysseus".

It does not detract from the greatest epic marvel in the world, the Odyssey, if we prove geographical impossibilities. Just as children do not learn reality from a fairy tale, but only allegorical beautiful truths, so the naive listeners of the time demanded only the marvels of tradition from their singers.

We have to take ourselves back to the times of Homer. If he lived in the 12th century BC, then the Trojan War already belonged to a distant mythical past. It was possible to fill out the historical core with everything that delighted the listeners. We soon distinguish between the regions that the great singer saw personally and those that were only known to him in legendary and mythical terms and which he saw with the poet's clairvoyance. Homer certainly knew Troy- Hissarlick, Olympus, Mount Ida and, outside Mycenae, Ithaca. But he never saw the land of the Lotophagi, the wilderness of Polyphemus, the islands of Kirke and Kalypso or the Phaeacians. The location of Ithaca forced him to look for everything in the Mediterranean Sea and to assume only a few islands in the far west of the Atlantic Ocean.

From T i o j a the ships are driven northwards. Odysseus comes to the Cicones, whom we assume to be inhabitants of the mountainous, snowy shores of Thrace. There he lives like a robber of the worst kind, so that the Cicones force him and his comrades to flee. He heads south again and would have reached Ithaca from Cape Maleia if the

north wind had not driven him further south to the Lotophagi.

Whether they wanted to be on the Nile, or elsewhere on the Libyan coast, or in Cyprus, remains to be seen.

It can be assumed that Homer thought of P o 1 y p h e in his unfamiliar climes, which he reached after nine days, as he calls the Cyclopes neighboring the Phaeacians (Odyssey VI 3-8).

The previous view that Polyphemus lived on the Libyan coast led to the strange interpretation that Polyphemus was a gorilla, as this ape species has round eyes.

So a hero like Odysseus, who cleverly defeats every hero, is supposed to have fled from a real Vieli after it has eaten many of his companions and made many speeches? The gorilla does not have round eyes like most apes and dogs and has none on its forehead. This nonsensical hypothesis should therefore be rejected. The following simple interpretation should be satisfactory. Polyphemus is the personified wild sea wave that roars a lot and lives in inhospitable caves. His herds of goats are allegorically the white-headed, leaping waves. He is called Cyklop because the waves build new shores out of sand and rocks. As a sea demon, he has a round eye like a fish and perhaps also has long, strong fangarines like an octopus, but the fact that he has a slanting eye is probably a later embellishment.

Cyclopean buildings are, in contrast to square-cut stones, irregularly joined together. Our German composite kloben corresponds to your building of the waves. That was forgotten when the Greeks invented a circular eye from Cyklos and Ops.

Odysseus arrives at the floating island of A e o I o s. It is obvious that mirage islands are not positive. In the Land of the Blessed they were assumed to belong to Aea. Odysseus is thus already in the homeland of the Edda in an unenlightened way. There he receives the gift of honor, the tube in which the adverse winds are bound. We rightly assume that he sailed down the Rhine into the Okeanos and was already some distance to the south when his geysers opened the tube in the canal and now adverse winds drove him back. Aeolos, however, no longer wants to know anything about a man pursued by the gods and chases him away. The adverse winds drive the ship for six days and nights to the lands so high in the north that evening and dawn coincide. Here w e encounter an Edda myth in Homer. The Homeric king of the north, Antifates, is as fierce a giant as H y m t r. His wife is mighty, like the head of a mountain. Thorr sees the gruesome head of Hymir's grandmother, before whom Tyr was seized with horror. The Lästrigons are portrayed as man-eating giants, and thus correspond perfectly to the Thursen of the Edda.

Now Odysseus and his remaining companions head for the island of Aea, where Kirke turns some of his companions into pigs

That Kirke is the H e r k a or K e r k a of the Edda, whose name occurs very often in the Edda region, has been suggested before. I lerka is accompanied by deer, roe deer and boars as a forest goddess. The villages of Herkenrath, Herkensiefen and the Herkenmühie bear her name; but the name is also found on the Agger and in many parts of Germany. The confusion that she lived on a Rhine island a in Okeanos, e.g. at the Herkenmühie, instead of far i in

Ozean, is understandable. - Kirke sends Odysseus northwards to Hades to learn his fate from Teiresias. North of Aea lies Nievenheim and further on B r i 11 i a, the island of the dead of the ancient Germanic tribes. Returning to Aea, Kirke avoids the dangers that threaten him from the sirens, the beating pi an cts, Scylla and Charybdis, etc.

The sirens are the daughters of the Rhine, who lure into the floods with their wailing song. The bones of the drowned pale on the shore. The Lorelei is a Germanic siren. With great skill, Odysseus circumnavigated the threatening rocks. Now he comes to the Binger Loch where Scylla snatches many of his companions from him. On the island of Trinakia (Ingelheimer Au), the survivors eat the cattle of Heiios. The ship is driven back to Charybdis, where Odysseus clings to a tree until the vortex of the river spits out the beams again. Trinakria is supposed to be Siciiia, but there is no mention of Aetna. One of the reasons for this is the ingelheim floodplain, which was perhaps once triangular. Since Freyr as the sun god is called Ingwi or Itigo-Freyr, the Ingelheim floodplain was probably one of Helios' sun islands.

Trinakria is guarded by the nymphs Lampetia and Phaetusa, i.e. the shining ones. The constant number of sun cattle is 350, representing the 350 days of the lunar year. Furthermore, 7 times 50 lambs graze there.

The comparison of Scylla to an octopus with tentacles is beautiful, but only as a comparison, because it does not correspond to the myth that such a rare sea monster besets Odysseus. Grendel, the swamp witch, also only allegorically feeds on the heroes. As already mentioned,

the strait at Messina is a full ten miles from Charybdis. In calm weather, the rocks there are safe, whereas the previously more cliffy arms of the Rhine at Bingel Loch were always dangerous. They could not be circumnavigated. Jncldit in Scyliain, qui vult vitale Charybdim- Even today, the waves that once howled like dogs still roar there. It is important to note that when Adam of Bremen described the wonders of the Nordic seas and islands in 1070, he recalled dark memories of man-eaters, Cyclops, Phaeacians, Sirens. Windmaker islands all reported in such a way that one almost believes that Homer had his sources.

Odysseus drifts for nine days and nights to Ogygla, the island of Calypso. It is the hidden or veiled one, which no god or mortal visits. All of Odysseus' companions are stolen from him. He stayed with the benevolent, melodious nymph for seven years. At last she releases the homesick man on a raft he has made himself. But Poseidon sends storms and smashes the vessel. Only with the help of Leukothea (the shining one) does he reach the! Beast of the Phaeacians. He tells them his fate. He is brought to Ithaca in his sleep on their miracle ship. - But even there the wanderings of the hero, whom C. Blind calls the son of Odin, do not end. If Odin or Wodan chases across the earth in a storm, then Odysseus is the constantly wandering one. Like Wodan, who rages against the demons in the storm, Odysseus is the one who "rages" against the suitors.

The following is a summary of what concerns the Phaeacians. Just as Mannus, as a tuner of Noah, moved up the Rhine to Mittgart when he was harassed by the stormy

seas, so, according to ancient Greek legends, Näusithoos moved from the spacious lowlands to Scheria when the neighborhood of the Cyclopes, i.e. the Stnrmfliiths, became too unpleasant for him. He is the son of Poseidon and Eurymeda. Scheria means a sheerenaite bay or harbor city.

Since the Rhine has many sandbanks and forms new ones, the prophecy that the wrath of Poseidon would once place a mountain range (high sandbank) in front of the harbor and thus prevent the Phaeacians from sailing there is understandable. It is possible that N1 i t u m Neidstättei was once located on an arm of the Rhine. Poseidon envied the glory of the Phaeacians

Like N j ö r d, A 1 k 1 n o o s, the son of Näusithoos, is described as very rich, hospitable and kind. The great praise of the Phaeacians, that they lead back the lost and that they possess the mysterious ghost ship, also corresponds to the Germanic legend. The many arms of the Rhine and bays demanded experienced skippers. But there is also the fact that the Mäusepfad, the path of the souls of the dead, leads to Noatun. From there, the corpses traveled down the Rhine in dugout canoes, without a guide, to Nievenheim in the foggy land of Hades and on to the dead island of Brittia.

he myth that Hercules returns from Aea on Helios' solar barque prompted the Phaeacians, who also live in Aea, to vindicate the ghost ship in which Odysseus is brought to Ithaca in his sleep. In the Edda, Skidbladnir is the name of Freyr's ship, which was given to him by the Vans. It is the best of all ships because it follows the will of the sun god without rudder or sail. It resembles the Wurider ship of the Phaeacians. Odin also has the fleet-

footed cloud and starship S 1 e i p n i r (tugboat), which is the best of all horses.

It is extraordinarily strange that in the fragment of Hildebrandt's return home from Heribert we have the original legend of the further fate of Odysseus.

After the slaughter of the suitors, the "restless wanderer" Odysseus sets off from Ithaca to Eiis and the T h e s p r o t e r s according to Teiresias' prophecy. He learns from (Irakei in D o d o n a that he is in danger from his son. When he is back in Ithaca after many battles, Telegonos, his and Kirke's son, appears there looking for his father. As he approaches, fighting and plundering, Odysseus confronts him and is wounded by his own son; Kirke has given her son a stingray spike as a spearhead; in W. Jordan's beautiful Hiidebrandslied, the father defeats his son Hadubrändt without wounding him. The conclusion that Telegonos takes Penelope and Telemachus to Aea, the island of Kirke or Herka, along with his father's corpse is very naive. There he marries Penelope and Telemachus marries Kirke. -

Let's turn to the liias:

The name Achill has been interpreted as a "tearing" mountain stream that irresistibly throws everything down before it when it angrily descends from hell. The relationship of the name to Acheloos, the river god defeated by Hercules, is striking. It leads us to the conclusion that Achill is just another name for Siegfried. If we recognize in Acheloos the personalification of the Agger, or as the people speak, Acher, then Achiil is the one who comes from the Agger. Since the Agger flows into the Sieg, not far from the Wolsbergen near Siegburg, both

heroes have a common land of origin.

The oldest Greek myths confirm that Aeacus, Achilles' grandfather, came from the land of Aea. He is the son of Zeus and Aegina, who he abducted to Oenone. The name A e g i n a refers to Aegir. She is an Okeanide. Like Athamas, Aeacus is regarded as a very pious sacrificial priest. His son Pel eus, the father of Achilles, has in common with Siegfried's father Siegmund that he finds a sword or knife of a miraculous kind. Siegmund draws from the Oak tree, the sword thrust into it by Odin, which no one could bring out before him. With the help of Chiron, Peleus finds a miraculous knife forged by Hephaestus and hidden in the cow dung by his enemies.

Achilles receives his weapons from his mother, to whom he laments in a very un- Germanic manner that Agamemnon has taken away his beloved, B r i s e i s , who shines like amber. Siegfried forges his sword himself and takes his bride Brunhild by riding through the fiery I.ohe.

Thetys anoints Achilles with ambrosia to make him immortal; Siegfried anoints himself with dragon's bit He is vulnerable in the back, Achilles in the heel. Homer describes the great tomb that Achilles receives with Patroclus as a landmark seen from afar. Other poets marry him to Medea, the Gudrun of the Edda, on the island of the blessed, in Aea, i.e. in his Heiniathland. Still others combine him there as the most glorious hero with Helen, the most beautiful woman. Euphoria is her son. Zeus took him as his favorite by a thunderbolt.

Preller calls these legends "fairy tale-like features of an ancient tradition, which originally had a different meaning from that of the ordinary legend*. For us they are highly

important evidence of the identity of the greatest heroes. Pindar also lets P e 1 e 11 s, the father of Achilles, take part in the Argonauts' march.

When Zeus desired the Okeanid Thetys, the oracle's saying that her offspring would be the lord of heaven caused Zeus to give her to Peleus.

In the Norse saga, Brunhild and Siegfried arouse the wrath of the heavenly powers because their alliance aims to create an overpowering pagan race that has no need of the gods.

All the gods came to the wedding of Peleus and Thetys and "offered rich gifts. But Eris, who was not invited, also appeared and threw the golden apple with the inscription "The most beautiful* among the three goddesses Hera, Athena and Aphrodite.

Hesiod's poems contain the wisdom teachings that Chiron, as tutor, gave to Achilles.

AehnHth's Edda contains the teachings that Brunhild gives to Siegfried at their betrothal.

The legends tell of Achill's childhood, that as a six-year-old he was taught by the wise Chiron and killed lions and eagles, defeated the centaurs in the caves and the fastest stags without dogs or nets. The Norse sagas of Siegmund, Sinfiötli and Siegfried tell similar stories.

The main evidence of the same origin is the Greek fable that Achilles ruled the Myrmidons. The legend that Siegfried became king of the Nibelungs through possession of the Nibelung hoard had faded away in Greece. The Nibelungs are immelungs, who, like ants, diligently collect the metal that the rainbow brings in the Rhine etc.

trickles down. The Greeks have Zeus create M y rm id o n, the ruler of the Myrmidons, as an ant (Mürmex) with Eurymedusa, the daughter of Acheloos. According to other sources, Zeus is said to have created a people for his SdKne Aeakos by transforming an anthill into humans.

The building of Troy is a reminder of the Aesir's breach of contract with the winter giants. Odin pledges Freya to the ice giants if they build the Asenburg in "one* winter". Laomedon builds Troy with the help of Poseidon and is cheated out of his reward. Poseidon devastates the I.and. To appease the sea dragon, Hesionc is tied to a rock and freed by Hercules when Laomedon promises him his miracle steeds as a reward.

In the Edda, everything is simple: the edifying Poseidon is a Thurse who storms the ice floes and rocks. Hesione corresponds to Freya. - The Greek legend contains a lot of confusion. How is it that outer Poseidon also serves Apollo to Laomedon and does not take revenge when he breaks his word? There is no justification here for the gods entering into the service of a human being.

Schliemann could not, of course, find anything mythical in Hisserlik 1 roja, for the poet only needs the local for his allegorical tales. In view of the origin of the name Troy, the statement that Troisdorf near Siegburg deserves the preference of older age should come as a great surprise.

According to Greek legends, Tros moved to Asia Minor 500 years before the T r o - janian War as a Phrygian (Frank or free man) and built Troy. The river Simois is called the Simuntian Siegmund lived on the Sieg. The nearby Eil corresponds to Ilion, the mountain stronghold

Siegburg to Pergamon. It has already been indicated that Siegfried retained more elven features than Achill and also possessed the Agger (the Acheloos of the Greeks) as his homeland. The nearby place of war points to ancient battles, and Mondorf to the seat of Menelaus. (Mena Mond.) From the nearby Wolkenburg or Petersberg, Zeus-Odin looked down on the battlefield. As with Olympus and Mount Ida, he had the choice of watching from the high seat in Asgart or from the Siebengebirge or from Godesberg."

Trois- resp. Trosdorf is therefore the oldest Troja, even if its wooden buildings have disappeared. More details can be found in the explanations of the field names.

It must be very striking that the land of the Hyperboreans plays such an important role in the Greek myths. How can this be explained? It was the longing for home that sought the Eden of childhood. This adorned the imagination of the singers richer and richer. The wonderland on the Okeanos with its gods, heroes and mythical creatures was transfigured into something otherworldly when the positive was lost in memory. If India or Assyria were the home of the Greeks, we would have to look for the Hyperboreans in the East. – Similarly our emigrants in isiand raved about the lost homeland on the Rhine. Snorri Lets a wanderer see the old Asgart with its gods like a dream image.

Let us rejoice that the Greeks transfigured their ancestral land on the Eridanos, our Middle and Asgart, so supernaturally; in the harsh reality of everyday life, prose prevails to such an extent that we find it difficult to believe that we live in the garden that Gaia created for Zeus and

Here as a wedding gift.

In concluding this chapter, I must express the wish that a philologist will soon offer readers a richer and more appealing picture of the relationship between Greek and Germanic myths. For the time being, it was necessary to prove the ancient connection from scattered erratic stones, as it were. It was difficult to draw the line as to how much should be left out as "too well known" and what should be included as "little known".

VI The homeland of the Edda and the biblical paradise.

Once it has been proven that the Garden of the Middle, the Eden of the Germanic tribes between the Eifel and the Berger Lande on the right bank of the Rhine, is there, and if it is also the land of the Greek Hyperboreans, the question arises as to whether the Eden, the lost paradise of the Semites, should not also be assumed to be there. It should be noted in advance that no dogma has yet placed this Eden there or thereabouts. How is it that none of the countless biblical writers have been able to give the Jews, Christians and Saracens any precise information as to where paradise on earth actually was, whose main river and four tributaries are described? "A stream went out and split into four rivers". Moriz Engel wrote "The Solution to the Paradise Question" in 1885. He found the Ruhbe oasis to the east of Damascus and related the Bible passages to it. His perspicacity and erudition are to be honored, but precisely what he emphasizes there between great deserts corresponds to the topography of Mittgart to the highest degree.

When only some parts of the world were known and the Bible was read less, it was assumed that the lost paradise could still be discovered somewhere. Since Luther,

however, the view has prevailed that it has perished and can no longer be found since the sintfiuth. - The heiiige river still flows today, but its four tributaries have silted up. According to the Edda, our Rhine had the tributaries Oermt, Körmt and the two Kerlög.

On one of the islands, in the Gläsir grove, grew apples that do not age. There were the gardens of the Hesperides, which Hercules visited. It's easy to play with names. If the tributary Erat near Karkemicli is the Euphrates, then we can say with greater justification that it passed Refrath and the Herkenmühle as a branch of the Rhine, because, judging by the sea shells (near Refrath), this was a main branch of the Rhine in ancient times.

Another river of Eden is already called Pi, i.e. the overflowing one, G i h o n is the one that breaks through. Everything corresponds to the so often recurring floods of the Rhine. If it did not say that the river divides, we would call the tributaries Agger, Sülz, Dhün and Wupper the four main rivers "Asgarts and Mittgart". Inan interpreted the main river as Okeanos. This is correct for the earliest period, when the Okeanos flowed as far as the Siebengebirge, but when the Mittgart became free, only a freshwater stream could enliven the garden.

"Yahweh planted a garden in Eden toward the east." Mittgart lies to the east of the Rhine and is associated with four streams. The first is called Pishon, it runs around the whole land of Ha vi 1 a, where the gold. And the gold of this land is good. DJRT is the B d o 1 a c h and the stone Sho ham".

The land of Havila is the Avalun, the land of apples, the garden of the Hesperides. Close by is the land of the

golden Vliesses, where Medea lived on the upper Ladon in the Kalklaude, and the Niblungeu collected the Rheinguld. Towards Refrath, where the Cedar Forest extends, is the oldest place where amber was found, the Bdolach or Bedeliion of the Hebrews. The Shoham stone has not yet been explained in detail. Since sacred letters were inscribed on it in the cult of the synagogue, we can assume that it covered large areas. Perhaps they were rock crystals found in the Rhine gravel.

"The second river is called Gihon; it runs around the whole land of Cush. The third river is called Hlddekel; it comes eastward from Assyria, and the fourth river is F r a t. Hlddekel is the one with the pointed headwaters. Perhaps the Strandet stream is meant, which flows from Asgart (Assur) in a sharp line into the Rhine. (Formerly into the branch of the Rhine at Refrath.) And Yahweh removed the man from the garden of Eden, that he might build the ground from which he was taken, and drove out Cain, and placed the cherubim and the flame of the rolling fire eastward from the garden of Eden to guard the way to the garden. And Cain went away from the presence of Yahweh and dwelt in the land of Nod, east of Eden.

These passages are to be interpreted as follows: After the "fall" of Mittgart, people moved to the fertile lowlands to cultivate the land. Yahweh remained eastward and placed the V u 1 k a n e as guardians of the land of Eden. These are at the Siebengebirge, on the Rhine near Andernach and in the Eifel. Cain moved to Utgart, east of Asgart, where Höderath lies Cain Hodur. Genesis

VI. 4 also mentions N e p hi 11 m , the atonement of the Elohim and Gibborim (the giants) and the daughters of

the night. These are our Nibelungs or albums.

Kerubim guarded the Garden of Eden with a fiery sword. The Greeks make access to the realms of Helios, the Hesperides etc. more difficult through Scylla and Charybdis, through the Plankten and bympk. The Kerubim have the clashing and rolling sword. It is not only the lightning that is followed by the rolling thunder, but the wide, dark, volcanic cloud. Kerub means from Horeb the dark one (similar to the raven). Mount Horeb is the black mountain. The poet of the 18th Psalm describes the volcanic eruption very aptly:

The earth shook and swayed,

And the foundations of the mountains shook because He was angry.

Smoke arose from his nose, And fire ate from his mouth, Fiery coals sprang from him. And he bowed the sky and descended, The dark cloud beneath his foot, And he rode on the kerub and flew, And soared on the wings of the wind.

The huge eruptions of the Eifel, which spread the pumice ash so widely and densely, appeared to the inhabitants of Asgard as a closure of their territory. They took place when artifacts (e.g. stone axes) were already in use. We do not know how many such catastrophes occurred.

Wala's dark song of Mittgart's downfall is easier to understand today. Surlitr is the volcanic demon against whom Odin, Thorr and Freyr fight in vain. But after his fires are extinguished and the floods are over, the reign of Wali begins and Baldur returns.

For us it is remarkable!!! that the Hebrews received many legends from Aryans (Armenians or Phoenicians), who had

these catastrophes in their tradition and developed them in their imagination" The everyday prose of the surrounding area blurred the same on the Rhine, since the volcanoes had been extinct for thousands of years. - It cannot be emphasized enough that our emigrants, who came to regions where either writing developed much earlier than here (e.g. in Assyria), or where the caste spirit allowed tradition to solidify, as in India, for example, possess many of our oldest myths better and more richly than we do in our homeland, where everything has been blurred by Christianity. Only that which enveloped the core abroad must be removed. For example, the biblical passage that Cain founded a city is definitely an Asian addition. So if the place Hanakije in the oasis of Ruhbe is supposed to be the city Hanok founded by Cain, this corresponds to a later version.

A Hanake is the name given to the despised gypsies who moved around doing blacksmith's work, mending kettles and tying wire, proving their descent from Cain. A Hanake is still a derogatory term today. Thubalkain, the Semitic blacksmith or Vulkanits, literally means "Cain's sputum". The gypsy was useful to the farmer as a helper, but "despised*. It was a disgrace, however, to kill him, for he was one of the marked descendants of Cain, whose murder was avenged sevenfold. - Cain, as a plowman, sacrifices fruit, Abel, as a shepherd, firstlings of the flock. God was pleased with Abel's sacrifice and spurned that of Cain. The reason that Cain was impious appears to be an afterthought.

We are dealing with the introduction of a new culture. The pastoral peoples had multiplied to such an extent that

agriculture became necessary to feed them. The pious, contemplative shepherd was contrasted with the hard-working farmer who conquered the land and forged tools. Helios-Jehovah favored Abel (as the shepherd of the sun's cows). Cain was enraged and struck his brother dead. From the presence of the Lord he went into the land of Nod, i.e. night and trouble, as one marked but also protected. Höderath lies in Utgart; east of Asgart.

The Brüderstrasse near Bensberg refers to the mythical fratricide of Hödur. (The murder on the Brüderstrasse, historically attested by a stone with an inscription, was not a fratricide).

Every myth whose clarity has faded becomes a local suge. The sun god fights the fiends of darkness and the streams that bring floods. He chases away the night and the clouds etc. with his golden paws and lovingly pursues the dawn. All of this is echoed in the heroic tales of the solar Olympians and especially in those of Hercules. But the eternal is localized in time.

We have to take a stand on such ideas when we examine the various legend materials. The source material is often very patchy, so that the evidence hangs on thin threads. There are also contradictions to be found, which only show that the clarity of the original nature myth had suffered greatly. If the mythical and allegorical, i.e. the earliest foundation, is missing, then the human and immoral takes over, e.g. in the Oedipos saga: Helios bellows forth from the darkness and thus kills the producer. He marries the evening redness, namely his mother, who gives birth to the morning redness. The evening sun dies blinded. - Let us add a biblical example: Lot is representative of the

veiling, drowsy night His daughters Zaha and Rasha (Rausha) are evening and dawn. they join their father in courtship. Poetry disappeared, the desert remained.

As Dr. Goldziher demonstrates in his book "Myth of the Hebrews", the Hebrews, as nomads, originally worshipped the night and the rain-giving cloud. It was only when they settled down and founded cities that they adopted the worship of the sun and the deities of light from the farmers, who, although defeated, were higher in culture. Thus the myths of the desert nomads merged with the Aryan myths at the Jordan.

The .Iordan is also called Jarden, and the hypothesis suggests itself that it, like the Rhine = Jörmungaudr, is the huss of God's husband, the promised land.

It is important to note that the mountains in Palestine also lie to the east, as in Mittgart. So originally, there were Aryan seats of the gods there.

In the hot zone, the scorching heat of the sun is childish to the hiker. He welcomes the shady cloud and the rain that refreshes the withered grass. Even the lightning, the bright smile of the cloud, is pleasing to Him. God is the Lord of the darkness. The connection with the Phoenician and Kieina Asiatic Aryans makes it possible to understand that primordial myths of the Aryans were taken up, but remodeled according to the Jehovah cult.

Adam = Abu-l-bashar of the Arabs, is translated "father of all flesh". He is, like the life- giving sun, the Ruthe, since as the giver of breath he is the fiery one. Chawwä, the Hebrew word for Eve, means "mother of the living". It has already been proven that the biblical Noah is the

Manus of the Indians, the Mannus of the Germanic tribes, and that Noatun is his residence, and that Airarat is the sacred mountain of Asgard.

Dr. Goldziher assumes that the text of the Sintfiuth myth originated in Babylon and that it was not the Iranians who received the material from the Hebrews, but the latter. Thus everything points to ancient origins. Because doubts already arose among the Hebrews, Isaiah admonishes: "Do not mention the first things and do not ponder over the ancient things!" He feared for the faith.

VII Originality of the ancient Germanic myths and names of gods and heroes.

The natural religion of our pre-Christian ancestors corresponded to the impressions of their surroundings. They saw the annual waxing and waning of the light and felt the good deeds of the sun and the horrors of winter. So it was only natural that they took sides with the deities of light and celebrated them. Even if the ancient Germanic tribes did not believe that there was only one god who created everything from nothing, they showed great ingenuity when they saw matter as the primordial eternal from which all powers, good and evil, emerged.

There is also a certain subordination to the godfather Odin, whose breath of life created all living things. In this family of gods we distinguish between the male principle, namely the powers that rule in Aethcr, and the female principle, the powers that create in the earth and water. Among the Aesir, only Loki is the one who tempts to evil.

At the same time, he symbolizes the devastating fire. The bringer of light (Lucifer) became the devil. He and the fiends he created work to overthrow the gods. The annual forces of winter ice, the giants of Utgart, who threaten Mitt- and Asgart, symbolize storms, frost and

darkness. The main helper of the gods is Thorr, Odin's son. In spring, he emerges from the mountain where he has been hibernating in the vicinity of the dwarves, blesses the fields with his thunderbolt hammer and finally pushes back the winter powers, which always want to reign anew in spring, victoriously. In summer, he goes on long journeys, but is quickly at hand when he is called upon by the branches. In league with Odin is the sun and spring god Baldur, who, after the union of de: Aesir with the Vans was replaced by Freyr. The old Germanic trinity, which is based on the ancient cult of fire, namely Odin, Wili and Wi = breath of life, holy light and consecrating glow, were pcrsonificated by Odin, Freyr and Thorr.

With the growing joy in the glorification of this family of gods, which was imagined on a human scale, their destinies were modeled from millennium to millennium Past and future, becoming and passing away, guilt and atonement were fictionalized and brought into a grand allegorical system. However, the impressions of the ancient home of the gods between the Sieg and the Wupper remained authoritative.

If Iceland and Norway were the home of the Edda, then, according to the climate there, the victory of the winter powers would have to prevail. The golden apples of Iduna, the mighty oaks, lime trees and ash trees are not to be found in the far north.

If the gods were given a human character through poetry, the heroes were given a divine character. Alongside Skirnir, the hero of the gods, and Schwipptag, the hero of the morning, are Helgi, Wieland and Sigurd (Siegfried!). The sun-sol Siegfried finally becomes a Christian hero

who attends mass in Worms. - All heroes are helpers of the gods in eradicating evil. As hunters they fight the wild animals and as warriors the cruel oppressors. Their origin is therefore derived from the gods.

That alone is true poetry, which embraces the universal and allows it to be recognized in the fate of the individual. The song Helgi and Sigrun* is a little- known example. Helgi is the hero of the morning, de: Hellmacher. He is the son of Ingwi, i.e. Freyr, who has the ossuary Ingwi. His mother is Borghild, the sheltering night. Helgi slays the god who brews the darkness, Hödbrodr, but is killed by Dag, the son of Delling, the brother of the dawn (Sigrun) with Odin's barrage. (The day displaces the morning.) The Nomen welcome his birth and proclaim great heroic deeds. He quickly grows stronger and chases away his enemies with sharp shooting eyes. First he slays the mighty Hunding, the representative of the hundred-eyed night, the hundredfold strong. His companion is RuHaug, the diminishing one, the terrifying moon. At Moinsheim (Mondheim), where the moon goes to rest or has its home and where the swamp mists rise at Nivenheim (Nifelheim), Helgi defeats the Granniar and his brave sons (aiso the morning mists). He disarms the swamp and frost witch Hrimgard in Wolfshucht (Hatifiord). Helgi's home is Bralund (Bragiiund), the land of Bragi, the god of poetry. He moves south from Bragi's forest (Bannenkamp an der Dhünn) and finds Sigrun at the Sewa Mountains (Siebengebirge). She is the reborn Swawa. Daughter of Swafnir, who wanders about on Woiken horses as a Valkyrie, i.e. rides the air and water. At dusk, the slain man appears to her and stays with her until the cock's wake-up

call calls him away. On pale steeds (on first twilight woiks) he rides with his retinue along the moTgenrothen bird paths. - The goid of supernatural divinity gleams through the pagan's armor. One passage reads: "At the stem he unfurls the red banner of war, the forecastle does not point to peace. The red clouds are the banner of the morning and signify war. - Never has love that lasts beyond death been sung about more intimately! - It is said of Helgi and Sigrun that they appear reborn on earth. All Aryan peoples celebrate the morning and the dawn. It is therefore not surprising that there are several Helgi songs.

No poet has conceived anything more profound than the Wala's proclamation of the creation and destruction of the world and the fate of gods and men. We must return to this poetry when the petty and trivial becomes overgrown. The Edda is the pride of the Germanic tribes. It is more ancient than the myths of the Greek gods. The legend of Prometheus, for example, is an echo of the myth of Loki. But how clear and logical is the Germanic myth in contrast to the Greek myth 1 Prometheus, the benefactor of mankind, who hoits fire from heaven, or as Pramantheus creates it by rubbing it with the Pramantha, is forged on a rock in the Caucasus and mauled daily by the vulture. Who is it that takes such bitter revenge on this hero? Zeus, the father of gods and men. Aeschylus created this tragedy of the very first rank, in which humanity, offended by Prometheus, cries out to heaven. The Germanic Urmythe contains something completely different. It is not the fire-bringer, but the mischievous Loki, who offends the gods, who is forged on rocks and must remain tamed until the downfall of Mittgart? His noble wife Sigynn holds the

bowl over his eyes to catch the poisonous drool of a snake. If the bowl is full and drops of poison drip into Loki's eyes as he pours it out, he writhes in pain so that the earth shakes.

This comparison shows that the Greeks only possessed the legends of their original homeland in obscurity when the collector Homer wrote Liias and Odyssey. Thus in Achilles we have only a weakening of the Sigurd myths. Through the ring, Sigurd (Siegfried) becomes a Nibiung. Achiil is the prince of the legendary Myrmidons, i.e. a people who, like ants, collect treasures from the earth. While most of the Trojan heroes receive a precisely verifiable homeland from Homer, that of Achilles remains in deep darkness, as the old homeland of the Sigurd songs had already faded from memory in Homer's time (1100 BC). The names Hagen (Högni) and Hector are related. The latter is called the guardian of the Trojans. Hagen protects Gunnar's family, but stands opposite the sun hero as a night demon. Hag and Hecke are shields against enemies. - Andromache = man-pleaser is the name of Hector's wife, although in the song she is only a loving wife and mother. There is a confusion with Siegfried's wife, who brought ruin to countless men. Odysseus, as Odin's son, is the wanderer on earth. Jakob Grimm confirms that the medieval Orendel-Liede (the hero with the gray skirt of Christ) contains a Nordic Odyssey that is older than the Homeric one.

If fire and weathering have destroyed the proud, richly carved and painted wooden architecture of our ancestors, so that only a faint reflection can be found in the Romanesque stone architecture, the truth is that the

relatively few Edda songs written down in Iceland are the only and most important thing that tells us about the culture and nature of our ancestors. What flourished between the Sieg and Wupper rivers in the most ancient times became the salt of the earth because the Aryans victoriously spread the cult of fire and light. They displaced the cult of the night deities. The profundity of the myths and heroic legends is inexhaustible.

Inasmuch as the Greeks wrote down their myths much earlier, ours can often be supplemented from these sources.

To some extent, quotations from highly respected philologists should also encourage attention to new truths. Dr. W. Schwartz writes in his "Prehistoric Anthropological Studies" p. 58 that no name of the gods can be explained from the historical Greek language. The mythical world of the Greeks was therefore an inherited, prehistoric one.

Dr. Schwartz further emphasizes that German mythology and the sagas collected from all the Gauen are much closer to the oldest natural mythology than even Indian mythology, which is too much based on reflections.

All this justifies a new look at Greek mythology once the country of origin has been found.

Let us also consider Okeanos, who is so richly endowed with myths and who in ancient times flowed as far as the Siebengebirge: Ogha, Angha, means flood. Oküs is the spacious abode of all waters. Ogüges is the representative of the flood. The land-building Okeanos lives with Thetys in the far west. "Ultima Thetys" sings Catullus. All streams, brooks and springs are sons and daughters of Okeanos. In Greece they were given very

beautiful names, e.g. Kallirroe the beautiful flowing one, Akaste the clean, Rodeia the rose-emblazoned, Amaltheia the flow-providing, Arethusa the blessing, good, Doris the giving, Polüdore the many-giving.

Helios marries the Okeanide Pme. Their children live in Aia or Aea, in the land of the sun. Perseus therefore also has his home there, namely AegJon. Aegir means the churning, thrusting force that causes the waves to crash earth-shakingly against the earth

The daughter of Proteus, the changeable or shape-shifting one like Nereus, is Kalupso, the one hidden in a secret grotto. -

Also related to Njörd is the sea-king Nereus, the son of Pontos and Fluth, whose name is derived from nar, naros and leads us to the N e r t li u s . The Nereids are the swimmers, aiso mermaids or daughters of the Rhine. According to Hesiod, Nereus had fifty daughters, according to Pindar and Sophocles one hundred.

Like the daughters of the Rhine, the Nereids swim in the sunshine and moonlight on the banks, where they dry their wet, greenish hair and dance and sing. Nereus is rich, wise and benevolent like Njörd.

Poseidon fathered Triton with Amphitrite. Amphitrite is the one drifting or swimming in the waves. Tetro and Trizo = drifting. T r i t o n c n cavort and tease with the Nereids in the waves.

The second son of Pontos isThaumas, who with theOkeanine produces the iris, the rainbow, and the storm genii, the harpies.

With the Greeks, d in r over, so that Ida - Ira is

The goddess of the rainbow is called Iris. The rainbow symbolizes the covenant that God made with Noah. After the Aesir and Vanen wars, Freya and Freyr were accepted into the circle of the Aesir. The Greek Eiro corresponds to the Sanscrit Id = ioben, to praise. Ida is the one who praises, or the one who sings a prayer of praise and thanksgiving after the flood.

According to the Sanscrit narrative, the relationship between Mannus, the Noah of the Aryans, and Ida or Iduna is as follows: The Indian Manus was left alone after the great flood and longed for a companion so that his race would not perish. He poured thick milk, butter and moike into the water, and soon a beautiful woman (Venus-Anadyomene) emerged from it. The gods Mitra and Vanina asked for her, but she turned to Manus, who was her father. Her name is Ida, which corresponds to Acis = blessing.

Our conclusion is that the main meeting place of the Aesir and Vanen gods was Idafeld. The oldest myths were written down by our earliest emigrants in India, but they were lost to us over many millennia.

Mitra the sun, and V a r u n a the cloudy sky create the rainbow. They therefore claim Ida or Iris as their daughter. But since Ida is the one who came out of the water through Manus, she belongs to Manus. To Freya-Vanadis = Venus passed that she too belongs to the sea. The old Ida myths changed when Iduna came to the fore as the goddess of spring.

Windischmann is pleased that the Indian flood myth complements the Mosaic and Greek, and he also makes the remark, so highly important for our studies, that from

the indentity of the flood myths among the Greeks, Assyrians, Semites and Indians we can conclude the great age of the common Aryan source from which all these peoples drew in prehistoric times.

By luck or chance, we managed to discover the Airyana vaega, the cradle of Aryan culture.

Note the Iranian narrative: Jlma = Mannus (or NjOrd "the Minos of the Cretans) cultivates and cultivates the earth which is expanding under his hands (i.e. he gains land in the Rhine islands through canals etc.). Accompanied by the noblest of men, tr unites with the gods of light Ahuramazda etc. and founds the earthly Eden that bears the seeds of all things. This Eden or Varcm is our Mittgart, the Elysium of the Greeks, where no wind is too cold or too hot. There people live the most glorious life and grow very old. (Japhetites are long-livers, as are the Erldanians.) Jima, like all the gods of light, has to fight the monster Tityos and the serpent Angromaynus, who wants to devastate paradise or the Garden of Eden. Angrbroda gives birth to the darkness monster Loki, the Fenris wolf and the Mittgart serpent, which always threaten Mittgart with devastation. Aehniich, the sun god Dschemschid fights with Zohak or Siegfried with the dragon. For us, the golden age was the Elysium, for which all ancient peoples longed. (Elusis - where one goes.) When one transferred to the afterlife what one could not achieve on earth, one invented the realm in which Jima or Jama or Minos reigns. Minos - Manus M a n n u s. Rhadamanthus is the brother of Minos and, as the wheel of fire turner, is therefore the spiritual ruler, like Aaron next to Moses. Even if it is impossible that people lived in Europe in the

geological epochs of the Upper Triassic, the palaeo-geographical map confirms that in this most distant time our Asgard was water-free land and was then a small island, when almost 9 10ths of present-day Europe was covered by the sea. The maps of the lower Lias, upper Jurassic, Cretaceous, Tertiary, Eocene, Oligocene, Miocene and Diluvian periods show how such islands gradually grew and were at times overfiuthed and glaciated again. But we always find Asgart rising out of the flood, even when the Rhine more or less flooded Mittgart. So this was the most solid point for the north-western Aryans. The Eifel region and the Taunus rose out of the floods of the Okeanus just as old. These studies justify giving a region a higher mythological significance because it is much older.

Since it is not an article of faith that Neah's ark landed in Armenia on Mount Airarat, the concurrence of the Indian, Armenian-Hebrew and Germanic legends to emphasize the probability that the latter came to the far east through Aryan emigrants. Airarat means "holy mountain". Asgart with Mittgart is called "holy land". Seen from Idelsfeld, the rainbow connects Mittgart and Asgart like a bridge. On the Rhine, Noah found vines that he did not know in the north. The three sons of Noah correspond to the three grandsons of Mannus "Ingu, Hermio and Askio", who founded the three main tribes of the Germanic tribes.

The question of whether the Noah of the Indians Manus, or that of the Germanic Mannus, or that of the Bible deserves preference, must be decided in favor of Maunus. Everything is more original with us and more

appropriate to the climate, even if the poetic coloring of the Bible is richer. In various places, Njörd, who had his seat in Noahtun, is referred to as Noah. The alliance of the Aesir and the Vanes was symbolized in the rainbow. But the vine was also to be found on the Rhine in ancient times. Germanic emigrants in Armenia possessed the tradition of the glorious life on the Eridanos. In Babylon, Urquhardt deciphered the cuneiform script:

An old vine grew in E r i d u,

Planted in a beautiful place.

The grape shape is light-colored glaze stone (amber), molded in deep earth.

The path of Aea (earth goddess) is full of fertility; It lies in the center of the earth (Mittgart).

Between the mouths of the rivers Is the Nainmii camp.

Its shadow stretches to your magnificent house, which is like a forest. No man enters it. Within it is the god Tammuz.

This sacred grove was probably located near Buchheim and was surrounded by two branches of the Rhine.

The Elijah legend shows most clearly how the Hebrews transformed the ancient myths of the gods in the lehova cult.

Helios, Helfas became Elins. The sun god, who hurries through the sky every day, and Thorr, who sends lightning bolts in the cloud wagii, are humanized in the prophet Elijah. Like Thorr, Elijah wears the rough garment made of goatskin, which is encircled by the girdle of strength. He destroys the priests of other faiths, like Thorr his enemies. The ravens that feed him are reminiscent of the

Wodan ravens Hugin and Munin.

The fact that a human being in a fiery chariot in the weather with fiery roses ascends to heaven like a god seems somewhat strange to the most faithful, especially since it is proclaimed that he will return at the last judgment. The tendency to adapt popular ancient myths to the cult of Jehovah is all too clearly recognizable here. The Edda myth has Thorr fight the Midgard Serpent and die from its poisonous breath, in the Heliand fights Elijah with the Antichrist. His blood ignites the mountains so that they smoke like flames.

The land of Havilah of the Hebrews corresponds to A v a 1 u n, the apple country of the north. Our apple has its linguistic root from the sun god Abelios or Apollo. In dialect we say Appel. It takes a lot of sun to ripen it. So it is the sun apple that does not let the gods age The apples of paradise grew in the Havila district, and the wonderful stone B do lach was also found there in the outer gold. The island of Beinstein is called Abalus and Rafnonia. It was located near Refrath, where the golden apples of the Hesperides grew in the grove of Gusir from Ideisfeld to Opladen. From ancient times, cedars and fir trees provided the amber resin there. The fossilized old resin was admired for its golden sheen and magical electrical properties. We are not wrong in assuming that the belt ornament of Aphrodite was made of amber, just as Freya's Brisingamen was, since amber has the power of attraction. According to Roman reports, younger resin was collected and sold as incense for the cult and as fuel.

If north-western Europe is the homeland of the Greeks, the oldest names of the gods must have Germanic roots

and therefore cannot be explained merely from more recent Greek words.

Uranos the Hidden, Veiled, Uranium Catcher, Varuna of the Indians corresponds to Hymir. Like him, he is dismembered or mutilated. The Greeks create both Erynnien and Aphrodite from his blood. The rainbow, Odin's symbol of victory, is the Sichet. Kronos, the finisher or crowning one, weakens or defeats the winter god. The rainbow brings the new season, spring. Like Zeus Odin, Kronos corresponds to Bur.

P a 11 a s - A t h e n e Is the noblest goddess of the deed-loving Greeks and especially of the Athenians. Is it not very striking that L Preller admits* that the Greek does not provide a sufficient interpretation of the name? Let us try to prove the Germanic origin.

Odin is the giver of Odem or Afhem. In Odin, the in of Odem has become

n. Ater became Athens. Ater means fire, which also dwells in the breath of life. Athena is the exhilarating, breathing fire breath of the life-giving sky father. In "father" the life-giving fire is still preserved for us. Like a Waikyrie, Athena carries out the commands of her divine father, for she is the personification of his will, word or breath. Preller interprets the epithet Tritogenei as meaning that Athena arose from Lake Triton and is therefore an. Okeanide. This interpretation is contradicted by the fact that she emerged from the head of the deity. The ancient Germanic one was a three-fold one. From Odin the world athema, Wili the world light and W1 the consecrating fire, Athena emerged as Tritogeneia. These gods are called Tridi. The simplest interpretation was half and half lost

when the Greeks developed another trinity. It was said that Athena was the daughter of Zeus and Metis (wisdom), but that Zeus had devoured Metis before she was born. Hephaestus then had the task of splitting Zeus' skull, from which Athena emerged armed with the aegis and the lance. She is, like the pure yet unclouded thought, the eternal virgin. Swift as a swallow or a falcon, she shoots down from Olympus as Zeus' messenger. Pallas interprets Preller as a swinger, but it can also be based on protection, as with Palladium. For Paiias Athena is a protective goddess. Since a Lake Triton is not to be found, it is possible that it was there earlier; it is more likely that the epithet Tritogeneia means the fountain: Tritogeneia gave rise to the fable of a Lake Triton.

The legends tell us: Perseus casts the eye of the Gorgon into Lake Triton and then beheads Medusa. The Argonauts arrive at Lake Triton near the Hesperides Gardens, where Triton appears in the form of Eurypydos and hands F.uphemos the significant clod of earth. Then, as a demon, he leads the Argonauts into the open sea.

Tilton, the son of Poseidon and Amphitrite, is generally regarded as a representative of the rushing sea tide. He plays the trumpet from a conch, rides the waves with a trident like his father and likes to court the Nereids. The amorous Triton was in love with the formerly beautiful Scylla.

From all this we can see that the name Triton is linked to many legends that are probably more recent. The assumption that Lake Triton surrounds Trinacria is based on the fact that the Argonauts reached Lake Triton first. This is contradicted by the fact that the lake is said to be

located at the Hesperides Gardens, i.e. closer to Okeanos. From the Odenwald to Bingen, the Rhine flowed as a large lake.

Preller also emphasizes that the word Titan e is unexplained, since tltainein sich strecken, streben is not enough. If we add the German words, tüten, tosen to (hunde, then the Titans correspond to the Thursen of the Edda, which thunder, roar and tüten. In contrast to the giants, who as earth giants or sky-high mountains storm the heavens, as it were, the Titans are the storm and water powers.

Porphyrlon, the one who contains fire, is considered the king of the giants and is an epithet of P r o m e t h e 11 s . Like Polyphemus, the giant Polybetes is also a roarer.

Zeus sinks the Titans and giants into Tartarus after a mighty battle. He is given dominion in the ether, Poseidon in the sea and Pluto-Aidoneus in Hades. The annual battle between the Aesir and the Thurians corresponds better to the Nordic climate.

The myth that Zeus is the most powerful of all the gods and Titans, but that they cannot pull him down from Olympus, corresponds to an animal legend. Odin has a farmer pulled by a chain in order to abduct him in the wake of the wild hunt. However, the farmer secretly knocks the chain around a thick oak tree every time he tries. For the third time, the beggar Odin gives the farmer a gift because he believes him to be very strong.

The storm wind sends water, earth, trees and people soaring.

Apollo's battle with the giants O t o s and E p h i a 11 e

s is reminiscent of the battle between the Vanes and the Aesir. They are depicted as sons of the sprouting seed-field as beautiful and strong as Orion, who also storms the sky towards the Pleiades. They bind Ares for a whole year, i.e. they prevent the war that devastates the fields. But when they tried to overpower Olympus and Ossa the Pelion, Apollo hit them with his arrows. In the Edda, however, the Vans are victorious as representatives of agriculture.

Like Loki, Prometheus is forged on the rock. In Aeschylus's tragedy, the Okeanids lament the forged wielder. However, the O c e a n o s does not rush along the Caucasus, but surges as far as Mittgart, where Hercules arrives as Prometheus' liberator on his journey to the Hesperides.

Artemis, or Diana the Shimmering, comes from the land of the Hyperboreans.

Cratin and Plato report that there was a Bendideion or Artemision in Athens, Alexandria and Bithyia. Artemis-Bendis is explicitly named as a Thracian goddess. She originated as Freia-Vana- dis and Bindis from Asgart, where her sanctuary was the Vanenland (Mittgart). Bensberg is Bendisberg. Like Freya, Artemis weaves her magic in forest and bush, in meadows and springs. She hunts with her head held high; she often goes out in a chariot or on horseback, or is carried by griffins. Ilir favorite animal is the hind.

In K a r y a e their nymphs danced where the T i a s a flows, in honor of the spring goddess Artemis Karüatis at the nurse festivals (Tithenidieni. The sanctuary was hidden in walnut trees. Tiasa is reminiscent of Thyassi, the

father of the Scadi.

Chione is identical with Skadi, the goddess of snow. Ski -- snow, Di is an abbreviation of Dise = goddess. Ski became Ska, Schi or Chi. The snow-white Skadi is the chaste bride of God in the Edda. In Greece, she amusingly becomes the lover of many gods. Snow is exposed to the sun, the wind, the rain and kicks etc. Let us compare the Nordic and Greek myths:

Skadi is the daughter of the winter giant Thyassi, Chione that of Boreas and Oreithyia (moist mist). (Thyassi rules in Thrymhcim.) If he is identiscii with Boreas, Burs or Börs Heide - Burscheid may be the Trymheim of the Edda. After separating from her first husband Njörd, Skadi becomes the wife of the snow god L'ller. When the snow leaves Rliein, where Njörd inhabited Noahtün, it remains in the mountains. Skadi wanted to remain unmarried, but when she was asked to choose, she demanded to see only the feet of the suitors. Because the snow would rather be kissed away by the sun than by the rain and wind she sought Baldur's foot, but was mistaken and got Njörd as her husband, with whom she was not on good terms.

Chiune boasted of her purity and beauty and teased Artemis. Hennes the wind god put her to sleep. Now she kissed Apollo and Poseidon, i.e. the sun and rain. She bore Philamon to Apollo and Eumolpos, the father of Orpheus, to Poseidon.

Ida, the wife of N j ö r d s, has the beautiful spring goddess I d u n a as her daughter. Pluto steals Persephone, who is playing in the Biumen meadows. Loki seduces Iduna to go into the forest, where even more beautiful aepfei supposedly grow. Loki has to get her back* and turns

her into a nut.

Iduna falls from the tree of life to earth in the fall, where the wolf feii (the darkness) and snow hide her. Then she returns in spring as the gift-giving maiden from a foreign land. Like Demeter, she blesses those she visits and gives them good advice. The pomegranate, which Persephone enjoyed, is the love-apple of the marital union.

The whales or nouns correspond to the Greek moire n (spinners). Klutho means silent weaving. Lachesis brings what chance or fate determine as I.oos. Atropos proclaims that which is necessary or inevitable and especially the hour of death. The names of the Germanic nouns are more original and uniform. U r d knows what became, W c r d a n d i the constantly becoming, and Scuid what the future owes.

The Erythraean Sibyl is probably the Wala of the Vöiuspa, because the Germanic Erytheia was forgotten when the city of Erythria provided a replacement. The Romanian and Erythraean sibyls are considered to be the oldest and have a special relationship to the Apoiiine religion. It is obvious that they were named after the holiest I.ande. A son of Athamas and Themisto is called Erythrios, one of the three Hcsperides Erytheis.

If Atlas is the mountain giant neighboring the Hesperides, then we have to assume that the legendary sunken Atlantis was not in Okeanos, but at Okeanos. The great and strong Atlanteans described by Plato in Critias and Timaeus also inhabited the sunken and newly risen Middlegart. The dark memories that Solon found in the Egyptian priest Manetho enabled him to trace the history of the Atlantis islands back 8000 years. Diodorus

proclaims that humans are descended from the Titanic Atlantids

The guardian of the gateway to Okeanos, the Atlas on the Siebengebirge, thus gave its name to the great Atlantic Ocean. The terrible eruptions of the Eifel volcanoes caused the downfall of Atlantis. In the alphabetical list of field names it is stated that these come into consideration in the first place if one wants to understand the Wala descriptions in Vöiuspa, e.g. the raging of Särtur.

If A1 k means the strong and stormy of the forest and winter, then Alk mene, the mother of Hercules, is related to Herka and Rinda. The names Hercules and Heracles refer to Herka and Here.

A1 k m e n e is transferred to Elysiori after her death and married to Ka d ha in n n t h os.

Although the Germanic Herka bears the features of the wild huntswoman, Hera, who is revered in milder Greece, also has a very serious character. Like Zeus, she rules over the sun, moon and stars, storms, clouds, thorns and lightning. Irises and the horos stand in her service. Goats were sacrificed to her as symbols of the rainstorm. The peacock accompanying her indicates the splendor of the starry sky.

As the guardian of marriage, Frigga, like Hera, is very serious. Odin is the life-giver everywhere and does not take fidelity very seriously and, like Zeus, laughs at lovers' vows. If the sea of air is moved by storms, Hera quarrels with Zeus, who remains the most powerful. Perhaps Frigga got her name from this; but it is also said that she weeps golden tears of longing when Odin travels

to distant peoples.

It should be noted that no field name in the F.dda area is dedicated to Frigga (similar to Friggenhoven in Nassau). The replacement is Herka. It is significant that at the same height as the high seat of Odin (Hackberg) the mountain ridge extends to Herkenrath. Odin and Herka thus dominate the main height in the middle of Asgart. A little lower lies Freya's mountain (Bensberg) at Milchborn. Freya, the pleasing goddess of the blue sky, is often Odin's consort. He taught her runes. Both get wisdom and advice in the nearby valley from the spring god Mimir.

If Aphrodite is also a pre-Greek borrowed word, it is not difficult to prove the Germanic origin: If Dite ; Dise - goddess and means gladness, then Aphrodite, like Freya, is the "gladdening goddess".

Our school education has so firmly established in us the veneration of Greek and Latin culture and especially of grammar that the assertion that the Germanic tribes gave the Greeks the foundation on which they continued to build is at first likely to be met with astonishment and ridicule and then scrutinized with the greatest suspicion. Closer examination reveals the immensely large number of ancient Germanic words that have been Greekized. They are all words from distant prehistoric times, relating to the simplest human activities, concepts and specifically to the cult. They could not have come to us from Greece only in our own era, for Latin was predominant there. If the Germanic tribes had received the most important words from the Greeks, they would speak Erg instead of Werk, for example. Our "Werk" is older than the Greek ergon. Stromata are carpets that were originally spread on the

ground as straw mats. Stromata became the more recent Greek term for carpets. Straw comes from strew. -

One example of how little attention has been paid to Germanic mythology in comparative linguistic research is the assertion that our word "window" comes from the Latin "fenestra". The reverse is more correct, because "window", like iucus a non lucendo, comes from "dark". The original window consisted of a wooden shutter and thus darkened the living room when closed. In order to let in light, the sacred symbols, triangle, square or pheu leaves were cut out and, when glass became available, larger openings were filled with this transparent and weatherproof material. However, the window that lets in light kept its old name. - The opposite of light is darkness. In the light and fire cult of the Aryans, darkness was already symbolized in the Fenris wolf in the most ancient times, because it is the main enemy of the Aesir. Similarly, our broom is a black shrub that temporarily turns dark green and blooms yellow.

A small selection of Germanic-Greek words with the same sound would be welcome. There is an obvious desire for professional philologists to work out the tables in order to enter such words for the pupils before grammar studies. This would make learning Greek much easier. Our modern High German language has become simpler in the course of its constant development. The Greek words written down two to three thousand years ago often still have the original suffixes, but the root of the language is easily recognizable despite some sound shifts. Even non-philologists will enjoy reading how many German words the Greeks had:

Fur, pella, Piglet, porkos,
Clamp - steal, klepto.
Fire, pure,
Knee, knix,
flat, platüs,
Claw, krao,
Flame, tlox,
Kraut, grute,
Plate, plathanon, foot, pous.
Cancer, karabos, copper, küpros.
Bile, chnlos,
Lallen, laleo,
quite, chandos,
Lamp, lampos.
Garden, chortos,
Foliage, lepos,
Palate, chaunos.
lick, lagden,
Go, jenai,
Lehne, Klineh,
Gypsum, güpsos,
borrow, leipo,
glimmen, gliaino, golf, golpös,
Leine, linäla, leise, lelos,
Gram, chromados, griffin, grips, stylus, grafion,
read, lego, Locke, lynx, lügx.
Cricket, griilöS,
grunt, gruzo.
Mahne, maniakehs.
Coat, maedüas,
Halm, kalamos,
Mouse, laborious,
hard, karta.
grumble, mekaomi,
herb, harpe,
Sea, maros,
Heart, sweep.
Sea, amaro,
Honey, conis,
mine, me,
Horn, kürnon,
milking, amelgo,
Hurdle, hurdle.
measure, medomai,
Mead, metheh,
less, uiinuntha,
Too bad, kamara,
Minne, menos,
I, ego,
mix, tnischon,
Imme, empis,
Medlar, mespilon,
in, en, eni.
with, meta, mosquito, müja, mill, mühlüS,
Kaiser, kaisar,
Kanne, kantharos,
Kapaun, kopohn,
Naun (Nachen), naus,
Glisn, kenos,
Night, nüx,
Crate, crate,
Name, onoma.
Kittel, chitohn,
Bolle, bollos, roast, preto,
Sound, klagych,
Fog, nefele,
Nephew, anephios,
Teig, toichos, tippen,
Thür, thüra,
Alb, Olefohios,
Box, pixis.
work, ergon, father, patehr.
Butter, boutüron.
Badger, toxos,
Intestine, trasis,
(twist, wind), dolde, tholus,
Wire, tresis.
take, nemomai, no,
no,
new, neos,
well, now,
Ochre, ochra, Ohm (Oheim), Ame.
Riemen, rüma.
Ointment, olpos,
Sau, sühs, hüs,
sour, xüros.
scrape, skapaneh,
Shame, smirkos,
Blacksmith,
six, hex,
Syllable, süllabeh.
Spade, spateh,
Stomping, stembo,
rigid, sterile,
Stamm, stamnos,
Strength, steiros,
Perennial, silent,
marvel, stücho,
sting, stizo, rise, steicho, stone, stion.
Tax, stauros,
Stem, stellate,
Stork, torjos,
Drone, strandx, stragele.
drone, threnos.
Eck, akis,
good, tüchano,
Marriage, aisa,
Pond, pondless,
Traum, trülos,
Oak, laiganee,
wine, woinos,
Elenn, ellos,
eat, edanon,
eat, esthiein, udder, outhar,
forever, aiai.
drive, ferethai,
wrong, sfallo,
Aar, ornis,
ask, peisa,
ab, apo,
Stock exchange,
Axis, axohn, eight, octo,
Field, agros,
brown, brüun,
Vein, aigr,
Alb, Olefohios,
driftwood fire drill, waxing, axtoh, trüpanon. Forest,
ana,
Anchor, ngkura,
Doctor, archiatros, ash, eschare,
Branch, ostos,
Aether, atmos, Aette, atta,
Axe, akeh,

VIII. The mythical background of the Lorelei legends.

When Germans feel really happy at happy festivals, the most popular tune is: "I don't know what it means that I'm so sad*. Heine's song with Siicher's melody has been so closely associated with German voices for half a century that it is not too much to say that his lore has "angetiian* it to us. We are under its spell, for we suspect and feel that it is more than a fantasy creation of a poet, however highly gifted. In truth, our Lorelei is a representative of German nature poetry from the most ancient times. The first verse mysteriously echoes the words of the Wala prophecy of the Edda: "Do you know how to interpret it?" Heine is absolutely right that he has a fairy tale, i.e. a customer "from ancient times" in mind.

In textbooks on literary history, the passage stating that the Lorelei saga is a product of modern times must be deleted. In order to research the origins of these legends, the inscriptions that are used today as the basis for exact historical research are missing. Nevertheless, it can be said that the stones on which she is enthroned speak for our Lorelei. There are ancient myths attached to her block of stone, which are still alive today.

It is strange that the coarsest prose is much more readily

believed and more quickly disseminated today than genuine poetry. In Wiesbaden, the capital of Nassau, well-known writers published so many interpretations of the word Lurelei in the "Rheinischer Kurier" a few years ago that one could mockingly say: "We don't know what it means". The following explanations were given:

1. Since "iur" in Oberwesei is the abbreviation of "lauter", Lur-lei means "lauter Lei" or pure slate. That sounds wonderfully simple.

2. Since "luren" means to lurk, I.urlei is the protruding rock "lurking" for prey or failure. Our Luriei therefore resembles the Sirens or the Sphinx of the Greeks.

3. Sparse remains of old walls are said to indicate that there was a watch tower or lookout post high up on the rocky outcrop to detect approaching enemies or warning signals.

4. The gurgling sound of the waves corresponds to the word "lurlen". This interpretation would have a lot going for it, insofar as the Lurlei was called the Lurlenberg in the Middle Ages, but there is absolutely no sound of the waves. Heine says quite rightly: "And the Rhine flows calmly".

The following objections must be raised to all these interpretations:

As many rocky mountains on the Rhine consist of pure slate, other slate mountains must also have the name Lurlei. Furthermore, numerous Lauer or I.ug- ins-Land posts should also bear this name. But this is not the case. So modern ethymology does not get us there. The linguistic

root of lur, lor, laur etc. must be investigated, as must the peculiarity of the rocky outcrop of the Lorelei rock. Finally, all related legends and myths must be compared with the oldest of our Lorelei, and the modern development must be examined. This is the task to be solved.

When we board a steamboat in Biebrich or Rüdesheim to see the most beautiful thing Germany has to offer, the uplifted voice reaches its climax when it says: "The Lorelei is coming into view!"* The mountains move closer and closer together, so that the way out seems blocked. The earlier impression of loveliness becomes one of grandeur and eeriness. We drive around the Argonauts' planks. As a rule, a gunshot awakens the wonderful echo. Heine's song resounds, and often champagne plugs pop to thank Lorelei for her echo response.

The echo is therefore the most important thing that has been admired about the Lorelei not only in recent centuries but for thousands of years. It is necessary to point out the different conception of our and the oldest times. We learn the laws of sound at school, so that the echo only delights us in tuid itself. Our ancestors, however, personified the echo, they assumed that someone was echoing. In the Greek myth, Echo is the chaste lover of Pan, the inventor of the shepherd's flute. She answers his call, but remains invisible to him. The Nordic view is that the echo nymph wears a veiling cap or larva precisely because she is always invisible as the caller. But larva is called Laura or Lora. Lares are the invisible, the veiled. The treasure king Laurin or Lorin is called the cloaked one, because he invisibly attacks his treasures. Such battles are sung about in the

heroic sagas of Dietrich. Laurin is the guardian of the treasure and king of the elves or alves. Like our Lorelei, he wears long golden hair that falls over his shoulders and is held above his eyes by a golden comb. He is adorned with golden clothes and silver shoes. As a special distinction, he possesses the most wonderful melodies, namely the all-powerful magic sounds that conquer everyone as supernatural.

These sounds are the natural melody of the winds and welsh, the so-called Elbbleich. On Zealand they tell of an elven melody, which drives young and old to dance. The player himself is so captivated by the melody that he cannot stop until he plays it backwards, or until someone cuts the strings of the violin. These legends are echoes of the ancient belief in spherical harmonies. What could not be explained, e.g. a strikingly strong echo, mysterious sounds in the air and in caves, was attributed to good spirits or evil demons, who also sometimes bequeath the power of these melodies to mortals. Just think of Orpheus, whose father Eumolpos possessed the melody of the elven round dance. Just as the sun, moon and stars move to the rhythm of the splinary hymn, so all humans and animals, even trees and rocks, had to succumb to your magic when Orpheus' lyre sounded. We have echoes in Hüon's magic horn, in Papageno's chimes and in the melodies of the Pied Piper of Hamelin. Depending on whether the sounds were sweet or terrible, the legend took shape. The Hörselberg near Eisenach was called mons horrissonus in the Middle Ages. This is where the Tannliäuser legend was formed; it was the entrance to the mountain where the Valandinne Venus drew the Tannhäuser. Incidentally,

Julius Wolf's interpretation that the name comes from Hausen im Tannenwalde (Tanrihusare) is incorrect. To live or dwell in a fir tree means "to have died", i.e. to lie between 6 fir planks of the coffin. The most striking thing about the Tann häuser is his coming out of the underworld. He was the best singer because he was there, where the melodies that tame the world can be heard. Too little attention has been paid to the fact that going into the mountains and coming out again is the origin of many myths and legends and is particularly suited to the Nordic climate." Every year in autumn, Thort-Donnar goes into the mountain with his retinue. There he keeps the golden lightning bolt. His horses and goats stand in richly decorated halls while he and his entourage sleep. His red lightning beard grows around the table. The Heinzel or Hensei men dig the veins of gold and silver from the rock and carry the gold and silver to him. As soon as spring "approaches", Thorr leaves his mountain house with his entourage. He brings spring with the first thunderstorm and blesses the seeds with his hammer.

We have already discussed the relationship between Laurin and Lore or Laura. Where treasures were dug out of a mountain, and where caves were inhabited by henchmen (whose shouting and knocking were teasing), a treasure guardian was also assumed. The minstrel Marner sings in the 13th century:

The Imelunge Hort lit in the Lurlenberge^ Merian confirms that the I.urlenberg Marners is our Lorelei.

In Greece, the old mine dumps are still called Laurien today. Luarin stands in contrast to the gods of light, because he collects and protects the treasures of darkness.

He preserves the treasures that are given to the dead in their graves and has the most magnificent cemetery garden with roses. The old-world graveyards in the north were planted with Hage roses, as these deter wild animals and birds of prey and thus encourage songbirds to nest. Nightingales sing in roses.

Before we leave the subject of echoes, it should be mentioned that in ancient times and in other countries, attention was also paid to places with a special echo. In Olympia, a jelly into which the shouted word resounded seven times was called a heptaphonon.

The garden wall of the Simunetti country house near Milan is famous for its sevenfold echo.

Although our Lorelei only offers a fivefold reproduction of the Schnürt, it has the advantage of the most beautiful surroundings and the greatest power of sound. Bernhard Möller reported in 1570 that it was so loud that it seemed as if the mountain peak was falling down when it was shouted, and when a shot was fired it sounded as if the mountain was tearing apart. Older people assume that the echo used to be stronger than it is today. It is possible that the railroads built on both banks have weakened the sound

Large masses of rock have been blasted away on the banks for roads and in the Rhine for shipping. In the past, the Rhine was much narrower and much more dangerous than it is today.

Before the ethymology and the peacock myths, let's look at how the modern Lorelei songs came about and what is remembered from ancient times:

You have to admit that the mythical had faded and

disappeared. But when Brentano sang of the beauty from Bacharach, people listened up and gathered old memories. The popular soul awoke as if from a long dream. The echoing voice had remained on the rock and lured the romantics and researchers.

The most important source for us is the Rheinische Antiquarius von Stramberg, to whom a Mr. Schreiber communicated the Lorelei legend:

On a high rock in the evening or moonlight, a beautiful maiden lures passers-by. She enchants them with her song until they sink into the eddies of the Rhine. She makes an exception with young fishermen, to whom she shows the places where the fishing is more productive for their nets. The son of the Count Palatine heard of her beauty and wanted to win her over. When he saw her on the hillside, she wove a wreath for her golden curls and sang her enchanting song. Looking up longingly, he tried to land, but jumped too short in his haste, so that the waves crashed over him. The returning companions received orders from the young Count Palatine's father to throw the Ut.holdin into the Rhine. As they approached, she was sitting on her rock and playing with a string of amber. As soon as she heard what they were threatening her with, she threw the amber ornament into the Rhine and shouted with a laugh:

Father, quickly, quickly

Send the white horses to your child! It wants to ride on waves and wind!Then the Rhine roared and a storm tore through the lodge. Two mighty waves covered the banks with foaming spray. The waves came in the form of white horses and carried the maiden into the Rhine. - When the

knights returned, they found the Pralzgrave's son, who had been thought dead, in the best of health, for the waves had carried him to the shore.

If we examine the content, the most rigorous researchers must admit that there are genuine traces of the old myths here; for it is impossible to assume that an imaginative mind invented this saga. The Norse poetry of the Edda was far too little known 100 years ago, so that there can be no question of emulating poetry with such genuine traits. The amber jewelry is an attribute of Freya and Hulda. We can see from the following that Hulda, Holda and Lohra have related legends.

- The ballad written by Klemens Brentano IN)I cannot therefore be the starting point of the legend. An older version is that an abandoned woman goes over the mountains to the monastery and throws herself off the cliff when she sees her beloved in the boat. The legend mentions three knights as witnesses who accompany her as spurned worshippers. One of the nearest rocks on the Lurlei is called the Three Knights' Stone. The poet tried to use the echo in the rhymes:

"And the loving three, they heard the echo of the last call around the clefts,

And wonderfully, the gush of water lures them down into the rushing pits.

Faithful love goes on until death;

He ends the torment and all hardship.

He also ends our torment, yes torment - torment - torment!"

Brentano's overly broadly spun poem has 26 stanzas.

Although some passages are enchanting, for example the fact that the reverend bishop succumbs to the spell of the beautiful witch of Bacharach and therefore does not have her burned but has her taken to a convent, the mythical quality of nature poetry is still missing. Heine's song, on the other hand, gives the imagination the widest scope and always evokes related sounds. Even if the naughty darling of the muses is still denied monuments here and there, he still possesses the most sublime and proud one in his rocky outcrop near St. Goar, which always speaks for him.

Of the legends collected at the Lurlei, the following are worthy of note:

"A fisher girl threw herself into the Rhine out of grief over her bridegroom's infidelity. She is tied to a rock there and sings a song of prayer to the approaching sailors, while her flaxen hair is being tussled with a golden comb. She stands high up on the rock with a flying veil, flowing curls and waving arms. If you want to reach her, she will lead you back to dangerous cliffs from which you will fall."

In the Christianization of the Middle Ages, our Lora exceptionally becomes a pious virgin who is oppressed by the devil. Similar to Perseus rescuing Andromeda, St. George rescues the one who is beset by a loving devil. He presses the devil so firmly against the rock that his imprint and the marks of his claws can allegedly still be seen there today.

A less pious legend is that the devil wanted to widen the narrow Rhine Pass by pushing away the rocky mountains. The Lore's song captivated him and made him fall in love. The devil's image was burned into the rock along with his tail and claws. This smoking infernal glow of

love was so unpleasant even for the incarnate being that he ran away and has been wary of approaching the Lore's rock ever since.

Moving on to the general mentions of Loren or Lohra, the most important is probably to be found in the additions to Ohlon's "vita Bonifacii*.

This position reads:

"Eodem tempore alia confregit idola sanctus, Lohram et Jecham a quibus hodie arx Lohra in Haynensibus montanis et Jechaburgum.* (At the same time the saint destroyed the other idols of Lohra and Jecha, where today the Lohra castle and Jecha castle stand in the groves surrounded by mountains). This Lohra castle stood on the Leerbach near Bensberg, where the Eichenburg (asciburgium of Tacitus) is assumed to have stood.

hi Maria-Lorch, a virgin was freed from a robber when her lover rode up the steep mountain there. There is a Venusberg near the Swabian village of Klose Lorch. Lohra Castle is located on the Wipper river in the district of Erfurt. Lohra is interpreted there as the goddess of love.

In Paris, girls who lead an unattached lifestyle are called 'lorettes'. The interpretation that they live near St. I_orette is insufficient. As seducers and temptresses, they belong to the lost ones who can only be redeemed through true love or marriage.

In Swabia, in a valley called Laurenthal, there is a legend that a Latin woman mourned her dead lover there; her castle was burnt down and the Rodenstein or wild hunter was her father.

In 1339 there was a house Lurlenberg and a knight

Gotzo. dictus Lorlenberg in Speier.

The old Nassau Castle is said to have been built by a Count of Lurlenberg. A stag is said to have lured him to an almost inaccessible spot while hunting. In this oldest ancestral castle and also in Dillenburg, the white woman Laura or Ilolda, similar to Orlamünde, appears in the event of the deaths of the fiirst dynasty.

If we examine two legends from other areas, their differences show that we cannot assume a recounting or wandering of one of the original legends, but that the root must be sought in ancient Germanic myths:

The Bohemian goddess of love, Libussa, has her seat high up in the mountains: Libin Castle, which is built on a cliff on the Vltava River. She lured many young men with her beauty and, like the Greek sphinx, threw them off the rock into the Vltava so that they would not tell of their happiness in love.

Legend has it that Libussa often came down from her castle to bathe; her bed was deep in the water. If you looked into the river for too long, you would be drawn down, like Goethe's fisherman, enchanted by the nymph's heavenly beauty. Since people were sacrificed to the river demons every year in ancient times, according to popular belief the offended river goddess insidiously retrieves the annual sacrifice denied to her by Christianity. Those who drowned in the Vltava at Wissehrad are called Libussa's victims*. The Sanskrit root li means to cling. Libin is the litbes court of the goddess of love "Libussa".

The following Lithuanian legend is strangely related to our Rhenish Lorelei legend. It is probably the older one.

A demon sat on a large rock in the Düna day and night and combed his long hair with a golden comb. When a boat approached, he smashed it to pieces and killed the passengers. The mountain and storm god Perun or Perkun wanted to punish the demon. However, the demon always jumped into the water when he approached, where the beasts did not reach him. Perun persuaded a fisherman to take him along as a companion so that he could reach the demon in a boat instead of in the weather cloud. The demon realized the trick too late. He tried in vain to stun the thunder god with poisonous ether; he soon succumbed to the lightning that struck his head and chest. The courageous fisherman was richly rewarded.

How is it that a man replaces the Lorelei here? Who is this demon? I assume it's Luarin, a dragon who, even when transformed, guards treasures and likes to drag people down into his subterranean realm.

We will see below that the legends of the Romans spread from Spain and Italy to Iceland. It is the same with the legends and fairy tales of cherished maidens, dragons etc. Are we to assume that they have been remodeled on long, long journeys through constant free retelling? It is more correct to say that the local color changed and that where the myths faded more quickly and were more vigorously displaced by a new cult, only smaller fragments remained. The Germans who emigrated under the Carolingians brought their Heimat cult to the north and east. There we often find again what is an ancient product of "our" nature poetry. Without a common cult, it is inconceivable that any tales that are not rooted in it could have a longer duration.

L. Bechstein describes our Lorelei as a maiden to be redeemed. She therefore also belongs to the large circle of fairy tale fairies who guard treasures as Lauren, Luren and Lorinnen. Dr. Ludwig Leistner, in his work "Das Räthsel der Sphinx" (The Enigma of the Sphinx), has astutely that they have a relationship to our dreams. Since bad and good dreams were already influencing people before the myths of nature received their poetic form, it is not superfluous to consider this most remote and darkest source of origin of many legends, which we know well from our own experience.

There is nothing more wonderful than what we dream. The impossible seems like easy work. The past is present. The distant is close to us. As long as the belief prevailed that dreams came from an external personal power that wanted to harm or delight us, their influence on the individual was immense and disastrous.

Let us consider the well-known phenomena of nightmare pressure: it is not a mountain (Alpe) that oppresses the chest in a dream, but a nightmare, a demon that wants to suffocate us as a snake, wolf or dragon. If we initially dreamed sweet, happy dreams, the nightmare transforms them into the antithesis of the sacred or the terrible. Beautiful music turns into howling and thunder, fair maidens become snakes, or are protected by snakes, wolves and dragons. If, on waking, the hand grasped a straw, a bedspring, ashes or a piece of wood, the precious possession had turned into nothing. The fact that terrible dreams are even a good deed, and that they can lift an unhealthy condition, is too little appreciated. In order to prevent colds, the person lying naked dreams of an

approaching storm until thunder and lightning wake him from his dream. The imagination conjures up the most terrible things to wake the sleeper. This is reflected in old legends. The necks of Scylla snap like dogs at Odysseus, and the rocks at the Argonauts. It is said of Hugberta that she sometimes appears as a dwarf, sometimes so gigantic that she crosses the valleys from one hilltop to the next. She draws down the sky and extinguishes the stars.

By recording such fantasies as miracles or the divine and attributing them to the demon that caused the moaning of the person oppressed by the Mahr or the Alb, the spooky was greatly enriched, especially in the Middle Ages.

Conversely, sweet legends played a role in beautiful dreams, which also enriched the legends, as they were retold as real events. A few examples are welcome:

A Laura dressed in white appeared at a little fountain on the Scherzach. She carried a bunch of keys and a water jug and said as she drew water: "I must water a little tree until it is strong. This tree will be cut down and made into a cradle. The child growing up in it shall deliver me by the grace of God. If it is too cowardly, I must plant another acorn, from whose wood the cradle of my future redeemer will later be made."

Near Schlier and Kisslach is a Lauren or Luren valley, where Miss Laura is a snow-white figure of a child in the winter. It reported that it had suddenly felt a breath of fresh air and that everything around it was green and blooming like in May.

Since these legends of the Virgin Mary and especially

those of the sudden appearance of beautiful virgins are widespread, it is understandable that children wish for such apparitions so longingly that they dream of them. The visions of the Virgin of Orleans and the apparitions of the Virgin of Lourdes can be traced back to this. Both Orleans and Lourdes suggest an ancient Lora cult.

A special characteristic of the Luren, Loren or Lauras is, as with our Lorelei and Luarin, their rich golden hair. Many legends report that the lores redeemed by true love lost their happiness, i.e. had to return to the underworld, as soon as they lost their hair. "God forbid your golden hair!" is an old warning cry. Cutting off the hair means loss of power and servitude. Samson (literally "son of the sun") loses his power just like the sun when it has no rays. Loki steals the golden hair of Sif, the goddess of the harvest and wife of Thorr, but has to give her new hair of pure gold to replace it in the following summer, which the Ingwäldi, i.e. the fire-wielding dwarves, make.

Most treasure keepers possess the blue flower. This opens the mountains and tnthen in which treasures are hidden. If the lucky person loses the blue flower or leaves it behind in a hurry, the maiden calls out as a warning: "Don't forget the best!" If he does not understand the call, the rock gate slams shut behind him and his return is lost.

The blue flower so often sung about by the Romantics, which also has the power of a key, could not be found in Iidian fields, for it signifies the bluish lightning. Thorr frees his oppressed wife Sif in midsummer, when the dragon of heat parches the earth. By slaying the ogre with lightning, he opens the floodgates of the sky with this blue flower, saving and increasing the harvest.

Dr. Seyberth also assumes that Laura, the key bearer, has connections to Thorr as the guardian of the gold treasure; after all, the golden lightning flower rests in the mountain as the most precious thing.

The drawing on an ancient Greek vase shows just how ancient the lightning flower is as an attribute of divinity: Zeus hands the lightning flower to Semele, who is to be accepted into the circle of the gods.

An Aeoti from Roman times, which was found near Frankfurt am Main, has a key in his hand, the attribute of the cloud opener Thon. In Norse mythology, Lora is a daughter of Thon.

We now come to the ethymological. On this shaky ground, we can reach our goal less with the roots of the language in and of themselves than by relying on special individual research by the authorities. It is strange and regrettable that the best Hiltsbucli (that of Kluge) generally leaves us in the lurch precisely with those words that are connected with the cult of fire and the belief in demons in the most distant past. Only when the nature of animism and the development of the cult of fire and light have been better fathomed linguistically can comparative mythology find something more accurate.

According to Jakob Grimm, laur, lor, lur, lar, 1er, lir means both to sound and to deceive. In Copenhagen, the old bronze trumpets are called lauren. In the vernacular, inan, though rarely, means loren for shouting. Lürke is a calling toad. Our lark owes its name to the root syllable 1er. The sea god Aegir has the nickname Ler. In Westphalia, the sound of a brook is called lurmen. In Old High German, a lörlein means a joker who attracts people

through foolish behavior. According to Manhard, the magic dwarfs in Luarin's entourage are called Lauringe, Luringe, and Elsen and Ilsen. Luarin's son is called Hsing. These names express the swiftness, speed and deceitfulness of those who live and work in the gorges.

All this is enough to reject the prosaic assumption that lur in Lurlei only means loud or pure lei.

Inasmuch as the Greek myths are known in all countries, the visit to the Lorelei will grow significantly in the future, because it has been proven that the planets through which the Argonauts sailed are to be assumed to be there. After passing Scylla and Charybdis at the Binger Hole, they came to the Lorelei, where the rocks collide, as it were.

There the Argo sailed through the gate that was supposed to keep the uninvited away from the divine realms of Helios. The second gate lies on the Siebengebirge, namely that of the Symplejades.

It is highly gratifying to think that these messages make the magnificent Rhine journey from Mainz to Cologne even more poetic, for even Schliemann's great discoveries are obscured by the evidence that the Greeks built their culture on the ancient Germanic one.

How much would our Father Rhine lose if it lacked the Lorelei and Roland legends? There would certainly be fewer tourists.

Our modern state system with its highly reputable police, registration and assessment authorities categorically demands the most accurate information. A tempting beauty who populates the hotels on the Rhine must be

accurately booked in terms of origin, age, trade or profession, and so on. It is not acceptable to be petrified like I ot's wife, because her magic is effective every day.

Of all the landscape paintings, Kaspar Schemen's has the advantage of atmosphere. When Richard Wagner's "Rheingold" or Max Bruch's "Vorspiel zur Lorelei" is played, I wish for this decoration. May modern culture with prosaic buildings not get too close to the rock. The ban was very much welcomed when a factory was recently to be built at the foot of the Lorelei. The daughters of the Rhine flee the places where the machines blow and the air becomes smoky. The echo nymph weaves her legendary robe in silent, stony solitude. Greece and Italy offer us nothing more beautiful. Such goods are the nation's most precious, because they are irreplaceable. That is why the saying goes: "O do not touch it!" External observation without inner compassion of the soul is of little value. The imagination is the blissful goddess who turns stones into gold.

When Silcher's Lorelei melody is played in the twilight by the sweet voices of children, Feis, bathed in the light of the Rhine, emerges in our imagination. Then the beautiful echo nymph and guardian of the treasure awakens in our souls the noblest and most precious of all, namely the Nibelungen hoard of childhood joys.

In this magic spell we feel:

"And that's what she did with her singing The Lorelei did!"

IX. Roland

is the Christianized god of thunder Thorr. Historiography knows of no hero of this name, as the passage in Eginhard's Gcschiclits work 'Rolandas Brittanici limitis praefektus' is assumed to be a later insertion. The report that this Roland fell as the leader of the rearguard during the attack of the Vasconians in the Pyrenees in 788 therefore falls into the realm of legend. No historical document of those times mentions a Paladin Rulandus, but the songs, rocks etc. speak all the louder, from Spain, France and Italy to Iceland. The center is Rolandseck, opposite Drachenfels and Königswinter, where the bride of the Toggenburg Roiand was buried in Nonnenwerth. In the 12th century, the "Pfaffe Conrad" on the Lower Rhine wrote a Roland epic of 9064 verses for Henry the Lion, which W. Grimm described as a reworking of Toroid's song. Bartsch calls Toroid's song a jewel in the crown of French epic poetry. Tailiefer sang passages from this Roland song to William the Conqueror before the Battle of Hastings. The expression of the Roland myth in AriosL's "Raging Roland" clearly shows that the older songs in the Christian Middle Ages strip away the pagan-mythical and only represent the hero. Thus, "similarly" to Siegfried's relationship to the sun hero Sigurd, we have to assume in Roland the humanized thunder god Thorr. When Turpin wrote the historical work vita Caroli Magni

et Rolandi in 1095, the pagan element was already very blurred. It corresponded to the Roman tendency to transfer the attributes of the old gods to the most powerful emperors and their helpers. As a result, even Charlemagne, to whom the Roman Church owed so much, took on the features of Odin, whose cult he exterminated by fire and sword. If Rückert had been familiar with the myths of Thorr, the god of thunder, published by L. Uhland, he would not have glorified the Roman-minded Rothbart Emperor Frederick I with the poetry of Thorr, the lightning beard slumbering in the Kyffhäuser. Let us note Roland's attributes. His sword Durendal corresponds to Siegfried's balmttng. The Saracens fall when it only lights up. The sword is mythically the invincible lightning bolt. When Roland dies, he tries to destroy his sword on rocks so that his enemies do not possess it. But it remains intact, even though it splits rocks. His hom olifant means alfen sound. Like thunder, it sounds terrifying and resounds across wide lands from Roncesval to the Karlsburg in Aachen. The song by the priest Conrad describes the turmoil in nature after Roland's death. The earth has lost the blessing god of the fields, the gods have lost their most faithful helper.

Just as Odin always calls upon the god of thunderstorms when the enemy demons of winter need to be defeated, Charlemagne also had to have a hero of the first rank among the 12 paladins. He was given the epithet Thorr. - The epic poet Torold may have been called Thonsinger. The Toggenburger has nothing to do with the Toggenburg of Switzerland and can be traced back to Thonburger. In the fall, the lightning god who blesses the seeds goes to his

mountain home. He is the Kyffhäuser who scolds and bawls. Before Charlemagne, Thorr already had the nickname Roland, i.e. the one who possesses the rolling thunder. Roland's rocks are older than the Christian legends of Roland. A deed of donation from 918 (Fauriel) mentions a Roland rock. Thunderstorms are said to break on our Rolandsedt, and so the name was already there when the legend of the men's loyalty originated there.

But how can Roland's relationship with the nun be explained? In the medieval songs of Roland, it is said that Alita or Alda, Roland's bride, sank to her death at the news of Roland's death before Charlemagne. Similarly, Nanna, Baldur's lover, dies like a defoliated flower at his death. Charlemagne ordered the most pompous burial of Roland's bride in a monastery. According to the Edda, Thorr returns from his long journeys and finds his wife Sif in the power of Loki, who has cut off her golden hair. The myth symbolizes that the year-bearing earth has lost it and languishes in the bondage of the sun's blaze of midsummer. Anyone who has to give up their hair (like Samson) is in bondage. Every nun is shorn when she enters the convent. So Thorr finds his bride in a monastery. He mourns her from the rock until his death. - According to the fairy tale by Musäus, the Rolandsknäppen come to an old witch in a dark forest, whom they rejuvenate through their very involuntary love for the beautiful maiden. In return, they receive the three gifts, which have mythical connections to the god of thunder. The "table-lein-deck-you" refers to the seed field that nourishes the whole world. The "groschen-heck-dich" is

the seed multiplying in the earth, the invisible hat is like the cloak of invisibility, the cloud cover of the god of thunder.

I used these legends for an opera libretto in my fairytale drama "Die Rolandsknappen*.

There is no need to mention the Roland pillars, which can be found particularly in northern Germany, e.g. in Bremen, Hildesheim and so on. In ancient times, they proclaimed that the dreaded god of lightning, the blesser of the fields and avenger of all falsehood, kept strict watch over the marketplace. He carries a horn and a sword. He then became a symbol of the city's market justice, which was in the hands of the magistrate. With the autonomy of the princes, the Market Roland had to fall in many cities, such as Berlin. In Hamburg, Bismarck is depicted as Roland, because he was the faithful helper of his king and emperor Wilhelm 1 and protector of the German Empire. He was feared by Germany's enemies. His words sounded like rolls of thunder. Like Siegfried, he forged the invincible sword of Germania. May he therefore be the patron saint of Rolandus redivivus! Berlin recently received a magnificent Roland Fountain.

X. Alphabetical index;" of the mythical names of the Edda.

The relationship with Greek myths is given special consideration in the explanations.

The Icelandic and Old Germanic names have been retained insofar as they are in common usage.

Aegir, the Ogü, Ogyges or j Okeanos of the Greeks, is the representative of the sea, the primeval creator of the rivers and the nourisher of all beings. Like Poseidon, however, he is also the lord of the wild foaming waves, rearing up like horses, and the representative of the north wind, who sweeps the tides with his trident. The oldest land of the Aryans Aea Gaea, the earth, our Asgart, lay in ancient times on the Okeanos. WithThetysi Nourishing) he lives in the far west.

A g n a r, the son of Geiröd. Odin promises him dominion over the sacred lands of Mittgart and Asgart.

Alb, underworld goblin.

Alberich, king of the alves, lives in Erberich.

Alf, Danish king, moves to soft Gudrun.

Alfen, genii creating in the sunlight. A I f r a d, sun wheel sun.

A ii d w a ri, the dwarf possessing the Nibelung Ring.

A n d w a r a n a u t is the name of the Nibelung ring, forged from Rhine gold, which gives the greatest power but brings misfortune.

If we compare the rainbow myths of the Greeks and Latins with ours, it is clear that the latter are the original ones.

The mighty Himinel ring shows Odin's power. Odin gave the lower half to Baldur as a sign of dominion in the realm of Hel. The belt of beauty and strength is worn by Freya, Aphrodite, Harmonia, Hypolyta and the Finnish goddess Lauma. It also serves as a shark band. But as with the Nibeiungen ring, the Greeks also attach a curse to it that destroys the wearer.

The daughter of Aclieloos Kallirrhoe demands that Aikmaeon fetch her the shark band and the pepios of Harmonia, the daughter of Kadmos, which Phegeus is keeping. He is murdered by the sons of Phegeus. They kill the atonement of Aikmaeon. Then both jewels are brought to Delphi.

Like Mime the Andwaranaut, Hephaestus forges the ill-fated ring of storms and solar eclipse. He who makes the rainbow appear through magic causes storms; he lifts the goid celestial ice-hai band from the depths and awakens the wrath of the watery nights, which manifests itself in storms and hail. As cloud swans, the Valkyries possess the ring that transforms them. The Amazon Hypoiyta hunts the ring, which Hercules takes from her. Siegfried wrestles with Brunliiid to wrest the belt and ring from her.

Just as the Nibelung's hoard is sunk into the Rhine, so the Greeks sink the dangerous ring of doom into the water in general, where water spirits guard the Rhine daughters.

In Germanic mythology, the yew trees gather and forge the burning rainbow GoM inside the earth. The Telchins

are dwellers in grottos or caves (Dell cave), they have the power to transform themselves (e.g. Luarin, Andvari). Similarly, the beautiful, noble maiden Melusine transforms into a hideous serpent.

Just as Siegfried fights the dragon for the Nibelung's hoard, Theseus fights the Minotaur. He dives underwater and brings Ariadne's crown, the rainbow ring or wreath from the depths.

Another beautiful legend is that the rainbow ring encircles the roots of Yggdrasil in the deepest depths. If the hand of man touches it, the world tree sinks and the immense waters of the deep rush forth. In place of Ariadne's crown, the crown of Princess Lise rests in the Bodekessel, appearing on the surface as in Walpurgis Night. Spring conjures up the most glorious things.

Where the rainbow is climatically rarer than on the Rhine, it's hard to find the inspiration for such legends.

Angrboda or Angtbrod.i bringer of fear, wife of Loki, mother of Fenriswoif, the midnight serpent and Heia.

Aesir is an elemental god of light. Asgart and Asia, I.and the Aesir.

Ask and Embia were previously referred to as ash and elm. However, the sacred trees of the Germanic tribes were the ash and lime trees. Ask is the tree of the branches. If Asculus is the winter oak, then Embia (from Imbe Biene) is the bee tree, the "lime tree*. Hymmen's assumption that the beech is meant is not correct.

from unfounded. The ash tree, like the beech, is sanctified in the cult, for runes were carved into its smooth bark.

- As the most solid wood, the gnarled oak symbolizes

the nature of the man, and the lovely lime tree, which nourishes the bees, that of the woman.

A s l a u g , Astn-Eye, Light-Eye. Name of the youngest daughter of Gudrun and Siegfried, who was brought up by Helmii in Hlindalir (Lindlar, Thal der Freya - Hlin). According to Snorri, the most noble families are descended from her.

Atlantis. The Atlantic Ocean takes its name from the mountain giant Atlas guarding its gates, which the Greeks adopted at Gibraltar after it was said that he guarded the gates to Okeanos on the Siebengebirge. In Thebes, the Egyptian high priest Manetho tells Solon about the wonderful ancient civilized land of Atlantis, which was destroyed around 8,000 years before Christ. The question is, was Atlantis in the distant ocean, or was it M i 11 g a r t nm Rhine, the land that Atlas guarded, which was destroyed by a catastrophic flood and fire? The very name Manetho refers to an Aryan or Hyperborean who descended from Mannus and came to the Aegyptians. Manetho tells us that Atlantis was watered by a great river that rose from a very high mountain. This corresponds to the Rhine. He tells us that there are gods' seats on its heights. This is Asgart. The land, he says, is surrounded by a subterranean stream of fire, in front of Perl-phlegeton. These are the

The volcanoes to the south made access to the land of the Maren inhabitants (Meroper) difficult.

Manetho names many royal dynasties and tells of wars and that the Greeks threw back the mighty Atlanteans. Solon gave these accounts to Plato, who wrote them down in his Timaeus. He was ridiculed as an evil

fabulist, but today we recognize the importance of these traditions. The sunken islands in the great ocean and glaciated Greenland have lost much of their aura as the Aryan cradle since Atlas was discovered as the guardian of the Hesperides Gardens.

The assumption that the warm Gulf Stream is the periphleton is not valid, as it washes around too many coasts. The volcanoes in the the Siebengebirge justify the name Atlas Feuerfels or Feuerberg. At - fire, Laas - rock. Atlantis is therefore the land lying on the Atlas. The downfall of Mittgart was caused by many violent volcanic eruptions and great floods.

We can learn more about Atlas from the description of his journey to the gardens of the Hesperideri. In Hesiod we find a curious passage that evokes a memory of the ancient homeland of the Greeks. "Where Tartarus is (i.e. the volcanoes and the guardians of the Titans imprisoned there) are the end and beginning of all things, of the sea, the earth and the sky, which grow like roots in the depths. There Atlas places and carries the sky, there day and night go out and in, only on the threshold, greeting each other in flight. There dwells sleep and death, there is the underworld with the palace of Aidoneus and Persephone, there dwells the Styx." - There are also, Preller adds, the islands of the blessed, the gardens of the gods, the dwellings of Eos and Helios. There, on an island of Okeanos, Mother Earth planted the trees that bore golden apples". - Everything is correct, because nm Atlas area Mittgart formed an orbis terrarum with sunrise and sunset, and in the north we find the Stix and Heia area and in the south that of

Helios. In the midday zone, however, lay the gardens of Hesiod and stood the World Tree with the roots of all things. Next to Homer, Hesiod is the oldest poet and depictor of Greek prehistory.

Atel, Atli, Atila, Etzel means nobility or eagle. Atü is the brother of Brunhild, Botel's son.

In the Edda, A u d h u m b l a is the name of the cloud cow that feeds the primordial giant Hymir and licks Bur from the salty rock.

Baldur, god of the sun and spring. His brother Hödur is the god of nocturnal demons. Because he slays Baldur, he is killed by Wali. S. Höderath. In Bonn, the Beiderberg is named after Baldur.

B e l i, the barking storm giant that Freyr defeats.

Bendis, the Güttin Freya girded with ribbons for the hunt.

B e r g e l in i r , the giant salvaged from the flood of prehistoric times.

B i f r o s t, quivering bridge, which connected As- and Mittgart and later burned down (near Brandrnster). The name bebende Rast is incorrect; it was later used to refer to the rainbow.

B ö r, Bur's son, Odin's father, Wilis and Wihs.

Botel, father of Brunhild;

B r a g i, god of poetry, husband of

the spring goddess Iduna, the returning one. Bragi's banishing forest is Bannenkamp ini Dhün- W?ld.

B r i s i n g, the shining amber jewel of Freya, also called Brisinggamen. The inhabitants of the amber coast on the Baltic Sea were called Bri- singers. From Brisii, Brusii, Prusii came the name "Prussia".

Hera and Aphrodite wear the magic garland of love, as do Frigga and Freya the Brisinggamen. Thorr adorns himself with this female garment in order to please the giant Thrym as his bride. Hercules takes the belt of the Amazon Hyppolyta. Siegfried takes the belt of strength and power from the Amazon or Valkyre Brunhild.

Everything can be traced back to the rainbow, Odin's symbol of victory. According to Greek mythology, Odin forged the fiery ring and gave it all magic. It is hidden in the water like the Nibelung's hoard; if someone lifts it, the sun is darkened and a storm arises because a curse is attached to it. Harmonia. Semele, Ino, Agaue and Autonoe wear the jewel and become unhappy like the Nibelungs.

The goblins forge rings and crowns out of the gold-dripping rainbow, which are believed to be magically submerged in the water.

Brunhild stands in the foreground of the 7 or 9 Valkyries who are Odin's messengers and who choose the heroes on the Walstatt for Valhalla and carry them there. Because she is disobedient and protects Siegmund, she has to sleep on holiem Fels, surrounded by the Waberlohe, until a fearless hero wakes her. (S. Wibberz- hof.)

Siegfried kisses her awake and she becomes engaged to him. Full of ambition, she demands that he first win a kingdom before they marry. Thanks to Gudrun's mother's magic potion, Siegfried forgets his betrothal and wins Gudrun by having Gunther defeat Brunhild with the help of the magic cap. Brunhild takes her revenge and Siegfried is killed by Hagen. Brunhild appears as an almost superhuman heroine, great and terrible. Her fate provided

the material for magnificent songs, but it was not until the Middle Ages that the epic "der Nibelungen Noth*.

In Medea, Greece has a figure reminiscent of Brunhild and Gudrun, as well as Atalante, who kills her suitors if they do not win the race with her.

According to the name, Atalante is a hyperborean! It should be noted that she allowed herself to be beguiled by the golden apples that Melanion received from Athena. It was worth the effort to pick up the precious apples, that do not age. But these did not grow in Greece.

The name Brunhild, Brünhild, Börnhild has nothing to do with Brünne, but comes from Gluth Brunst and I lild eifrig. Brunhild is the representative of the fiery heap. Where the rock protrudes from hills and mountains, the weather glow is stronger. This is why such stones bear the name of Brunhilde, e.g. the bed of Brunhilde on the Feldberg, the Bninluldenstein on the high pulpit in the Taunus and in the Hardt.

Bur is the oldest Norse god, who ruled after the primeval giant Hyrnir.

Dag, Sigrun's brother, slays the morning hero Helgi with Odin's spear.

D o n n a r Thorr.

D r a u p n i r, the gold-dripping rainbow is the symbol of Odin's rule. The alves collect the gold and forge the ring Andwaranaut from it,

D u r i n , the enduring one, is prince of the albums.

Edda is the name given to the old Germanic poems collected in Iceland, which are old, i.e. were once there. The derivation from Aetti grandmother is incorrect. (In dialect you say uh instead of eh.)

E g d I r, the north wind imagined as an eagle, which sweeps the sky clean of clouds like a harrow.

E i 1 i in i is named as the father of Swawa and Jördis. Eil is assumed to be the residence in the solar district" Helios-Freyr is the one who hurries through the sky. II, El, Eil is found in Ilse, Else,

Elias, 1 lelios and corresponds to our 'eilig'. Eiliini is identical with Hönir - Wili (god of light). Hünir is given to the Vanes as a hostage; he therefore lives in the Vanes' territory. Siegfried is the son of Jördis, the daughter of the sun prince Eilimi.

As sunny Ell was an island in the Rhine marshes, the stormy Oegir is confused with Eilimi and the latter is therefore referred to as the sea and island king. Eilimi's son, Griper, prophesies a brilliant heroic career and early death for his nephew Siegfried. As a prophet, he is the understanding one, but not an Agrippine.

E i n fi e r i e r are chosen heroes who are brought from the battlefield to Valhalla by Valkyries.

E m b 1 a , the first woman the gods created from the lime tree, the Imben or Bieneh tree.

Erda see Gerda.

Erp, Eitel and H am d i r are the sons of Atli and Gudrun.

F a f f n e r, hissing dragon, Sohu of the farmer Reidmar, brother of Regin, is slain by Siegfried on the Gnittaheide

- Nittum hei Paffrath.

F e ii j a and Menja grind happiness and wealth in Frodi's hall. When Frodi tormented them, they ground misfortune, war and death.

F e n r i s Dark wolf who seeks to devour the sun and moon. He is bound by the gods.

F e n s a 1, Feensal

Felenburg near Roesrath, seat of Frigga.

F i a l a r, Bergaar.

F i m b u l l u r, god of poets and fabulists. The Flmbulwinter is

the one prophesied by poets. Even today, the Bergisch people still say 'fhnbeln' for inventing fabulous things.

Like Demeter, F o l d is the goddess of the field. One blessing reads;

Hail to you, Fold, mother of men! Hail to you, you aces! Hail to you, aces! Hail to you, Vlelnütze Fold!

F o r s e t i, the son of Baldur and Nanna iBlume), is the chairman of the court. Forsbach, where the court oak stood on the seven paths, takes its name from him.

Fr e k i and Geri are the names of the wolfhounds that accompany Odin.

Freya, daughter of Njörd, is Vanengötfin (Vanadis). She rules the blue sky and is the goddess of love, marriage and happiness. Like Odin gathers the heroes in Valhalla, she gathers the other half of the dead in Volkwang on the Katzenberg near Aue, where the Mäusepfad (soul path) leads. Bensberg, Benrath, Bendorf, Bensheim etc. are named after her byname Bendis. The Thracian moon goddess Bendis was attributed power over heaven and earth. The cult came to Attica through Thracian priests (Metöken), where Bendis was identified with Artemis, Hekate and Persephone. The contrast to the day god Odin is the night goddess, whose shining star is the moon. Odin hunts with Freya on stormy nights. For us, Freya is more sympathetic as the "goddess of the blue sky" and love. Aphrodite Pleasing goddess Freya.

Freyr, son of Njörd, successor of Baldur, sun god

of spring and wealth. He is also called Vol, Phol, Pol and Poll.

F r i 11 a , wife of Hymir.

F r o d i, rich king of the golden age.

Fr o h, Lord Freyr, who is also called Ingo-Froh and Ingwi-Froli.

F u 11 a , sister of the sun, carries Frigga's jewelry box.

Gangradr, wanderer, epithet of Odin. Garin, eclipse wolf, as Managarm

Moonverse.

Gefion is the goddess of giving and joy. As a younger goddess, she is rarely mentioned in the older Edda.

Geirod, son of Raudung, brother of Agnar. Punished by Odin for cruelty. (S. Odin's promise.)

Geirod, the giant defeated by Thorr, is said by C. Sterne to live in Gläsirwall near the Phaeacians at the golden Giallar bridge. We find the Gieratshof on the Strunderbach near Gladbach near the Bifrost bridge, the best, which unites As- and Mittgart, not far from the Glanzwiese.

Gerda, daughter of the winter giant Gymir, spring goddess, who is wooed by Skirnir for Freyr. Her name is also Erda. The Erdenbnrg near Bensberg was Gerda's castle; from Odin's high seat she watched Freyr. (See Skirnir's journey.)

Geri see Freki.

G i a 1 p , daughter of Geiröd, rain- L'nliuldin, which causes flooding.

G i ii ki Gibich, Gunnar's father. He probably lived in Uckendorf near Siegburg.

G1 ä s i r, Glanzwiese hei Idels- feld, where the Iduna golden apple grew and amber Gles- sum was found.

G 1 e 1 p n i r, magic ribbon with which the

Aesirians bound the Fenris wolf.

Gna, messenger of Freya and Frigga; bringer of mercy.

Gnitaheide see Nittum. Goths, worshippers of Odin.

Grendel, swamp and fever- L'nholdin. (S. Grengel.)

Grid, daughter of Gelrod, rain fiend.

Grlder, the giantess who lends Thorr iron gloves and the strength belt.

Grimhild, mother of Gudrun.

Griper, son of Eilitni, prophesies Siegfried's future as a seer (who understands everything).

Gudrun, daughter of Gibich, sister of Gunnar, wife of Siegfried and later Atlis.

Gulimborst, gold-horned Elier, who is sacred to Freyr.

Gnllfaxi, gold or ray-armor. Name of the horse that pulls the sun chariot.

Gullweig, nickname of Freya, who brewed the gold potion from barley.

Gungnir, Odin's spear (lightning).

Giinlöd, Snttung's daughter, gives Odin the spirit-awakening meth

Odrhörir, who inspires him to write poetry.

Gunnar, üibich's son, Brunhild's husband, is later called Gunther.

Gymir, winter giant, father of Gerda.

Hati, the hasty one, is one of the two wolfhounds that accompany Freya.

Helgi, the hero of the morning, son of Borghild of the concealing night.

As a goat, Heidrun symbolizes cloud milk.

Heimdall, the light or white Ase, representative of the primordial light. He is the guardian of the Hini-

melsbaum. His weatherhom, the rolling thunder, announces the dangers; rain also flows from it.

Hel or Heia, goddess of the underworld, daughter of Loki.

Herka corresponds to the Greek Here and the Germanic Frigga. Her features are more gigantic and demonic than sweet. She is hugely strong and lifts up eggs. As a storm wind, she rakes up the clouds in the sky and then makes good weather. Instead of sheep, she drives sciwines and forest animals out to pasture. In the evening she can be heard luring the lost pigs and boars with the call "Peckel, Peckel". Of course, she is part of the wild hunt that roams the skies on the 12 nights around New Year. Pigs and boars were sacrificed to it. In Herkenrath, pork was still blessed at the altar in the last century.

But Herka is also the weaver, because the weaving rake is her attribute.

One drolite the deaf girl with Mrs. Herka or Mrs. Harke, if the flax was not spun to Bartholomae. I will show you a rake indicates that you want to use your five fingers, the most natural comb, to rake someone's face.

In a Saxon document, Herka is called Vrö Here. Erkelenz was called Herkalenz. There is also a Gladbach stream nearby, as near Bensberg, and the legend has been preserved that Herka draws the children into the stream. At the Schönfeldschcn lake there is a Herkenberg and an abyss "Frau Herken-grube* and a stone "der grosse Herkenstein". Herka originally appears to be a nocturnal goddess of the air who has a relationship to Heia or Hades. The Greek sorceress Kirke transforms the guests into pigs

and forest animals and drives them into a stable until Odysseus frees them. In Homer, she is the melodious goddess who diligently transforms the loom.

Circe or Kirke and Kerka and Herka are therefore names of the same goddess. Like Rinda, the Germanic Herka is a mighty earth goddess who also protects the forest graves. Yes, she is the all-nourishing earth itself. The Anglo-Saxons call her:

Erke, Erke, Erke!
Mother of the earth!

The shattering power of thunder is expressed when it says: The earth goddess Herka is terrified by the nalia of Tliorrs. Zeus - Trophonios has the goddess Demeter, who is also called Hercyna, at his side.

Hermodr, Baldur's brother, the honorable one, rides to Heia as the messenger of the gods.

Himingbiörg, the sky castle inhabited by Heimdall at the bridge connecting As- and Mittgart. (S. Brandroster.)

111 i d s k i a 1 f Ancestral seat of Odin and Frigga. (See Hackberg near Bensberg.)

Ulin, byname of Frigga, abbreviation of Hlina. (S. Lindlar.)

H1 o r i d i - Thorr. God of the lords, treasurers and servants.

H1 u d a ii a , Thorr's mother, goddess of the army.

Hödbrodr, the Dawnbringer, is slain by Helgi.

H ö d ii r, god of darkness, kills his brother Baldur.

H ö g n i Hagen.

H ö n i r , God of understanding and light like Wili.

Hrässwelgr, eagle, representative of the corpse-consuming north wind.

H r e i d m a r , father of

Faffner and Regin.

Hrtmfaxi, reihnähne, morning horse pulling the sun chariot.

Hringhorn, Rhine ship. Death ship with your Baldur's pyre.

H r u n g n i r, the all-destroying, ruining winter giant,

H r y m 1 r, Reifbringer.

H u g 1 n, Odin's raven, who flies through the fields of As- and Mittgart with Munin and awakens thoughts and memories in Odin.

Hunding, the fierce hero, the hundredfold strong giant, is fought by the light heroes Helgi, Siegmund and Sigurd.

H y m i t, ice giant.

K y r o k i n Giant woman, woad goddess.

H y r r o k i n, forest woman riding wolves with snake reins.

When Baldur died, the ship with the corpse could not be handed over to the floods of the Rhine, for all the creatures swore an oath not to harm Baldur. Then this giantess was summoned, who pushed the ship in a hulking manner.

When Patroclus dies, the log will not burn. Only when Iris fetches Boreas and Zephyr as messengers does the fiery blaze unfold.

Ida, Iduna, wolint in Idels- feld. According to Indian myth, she is the daughter of Manu, because she came out of the water when he sacrificed. According to Weberfind. Studies) the personified prayer of praise. Since Ida merges into Ira, the Greek iris is identical with Ida and the rainbow is her symbol. Mitra and Vanina, sun and rain, lay claim to the rainbow, but Ida sticks to Manus. Now we find Ida's field at Noahtun Mülheim, where Mannus ruled, as the main cult place of Mittgart. After a long winter, spring

comes with the rainbow. Ida - Iris is therefore the bringer of spring and goddess of leaves, flowers and joy. She is therefore married to Bragi, the god of poetry. She makes the apples blossom and ripen, which do not age. This is precisely why the winter giants try to kidnap her and keep her in their domain. When it

Biblically, God gave Noah the rainbow when he sacrificed, so Iris = Ida is meant as a fulfillment of prayer.

Jörmungandr or Vanagandr is the Rhine, the Umschlinget of Wanaheim or Mitt- garts, the Eridanos of the Greeks. Jör, Jördis = Erda = earth. The holy river Mittgart became the holy river Jordan in Palestine before the Israelites conquered the land. Like Mittgart, the promised land of the Semites has the rising hills and mountains in the east. The Jordan is also called Jarden, so it is the river of the garden. As with the Rhine, its waters were considered sacred.

From the books of Musi it is often evident that the peoples who occupied the holy land before the Israelites had an ancient sun and fire cult. To what extent these Hittites, Amorites, Canaanites, Phc- resites, Havites and Jebusites were immigrant Phoenicians (Vikings of prehistoric times) is an open question. This is an open question.

In Phrygia, a river has the name Rhyndakos.

Jormunreck = earth or land king of the Suevi (not Sweden, because Suevi lived near Denmark). Gudrun (Chrimhild) fled to Denmark to King Hako. She returned and threw herself into the Rhine after taking her revenge. According to legend, the waves carried her to King Jormunreck. As Sweden is too

far away, a Suevian king can be assumed. The Suevians later moved southwards.

Kottos, the Greek demon (from Köttoh = to strike, to push) corresponds to Kott in the Bergisch dialect - evil, naughty, lashing out, a term for unruly children.

L ä r a d Is the sounding world tree,

i.e. the world tree that turns with spherical hannonia.

Laufeya, leaf fairy, Hulz goddess,

nourisher of the fire god Loki, (not wildfire.)

Lo g f i öl 1, a loamy mountain, perhaps a volcano in the Eifel.

Lora, guardian of the treasure and echo nymph. Lorelei, rock of Lora.

L u a r! n, the king of the albums, is the richest treasure keeper.

Magni and Modi (might and courage), sons and successors of Thorr. Mannus, progenitor of the Germanic tribes. His son was Tuiska, from whom Askio, Ingo and Hermio descended, and from these the Askiävonen,

Ingävönen and Hermionen. Mimameidr is the tree of Mimir,

under which nouns also sit.

Mi me, spring god in Asgart near Bensberg.

M i m i r s B a u m is the cloud tree in the dawn that overshadows Menglada's castle. As Hodmhnir, it is also a tree of life, for its sap nourishes the last people who hide in it at the fall of Mittgart.

Meili, brother of Thorr. (Mielen- forst.)

Menglada, the jewelry-laden goddess of the morning glory.

The Messheide (not Meisheide) near the Hackberg (where Odin's

We may regard the main

cult site of Asgart and Mittgart as the ancestral seat. We distinguish between three places of worship As with the Greeks, the place of worship also had sacred significance for us. Hestia or Vesta of the Latins, or Hludana of the Germans, is the protector of the herd and thus also of the family and the honor of the house. The fire that comes from heaven consecrates, purifies and blesses. Anyone who was welcomed into the hearth was under the protection of the master of the house. The erection of the hearth in a newly built house was a solemn religious act. The house consecration was introduced by the Catholic Church as a substitute and is still widely practiced. - The bride and groom had to jump over a sacred fire. If they were timid, they had to jump over the fire, the logs of which were stacked on the fire stand. The newlywed bride had to walk three times with the hearth spells. When lighting the fire, of which smouldered in the ashes at night, the father of the house would say prayers of blessing. Anyone who was banished was not allowed to rest by the fire. Insulting the fire by giving it unclean things to eat was considered a sacrilege; on the other hand, fragrant resin gave pleasure; the fire god Agni laclit when salt was sprinkled on the flame.

No sacred act was possible without fire. Every house therefore had its own sacred place where Agni was present.

With

his fiery eyes behold the good. He likes to dwell in the house of the upright. Such views aroused the deepest religiosity. Families joined together to form clans and hundreds of people who discussed and celebrated

everything together near their homesteads on the heath. What was celebrated on a small scale in the hut was on a larger scale on the heath. The fireplace in the headman's house was also much larger. Atrium and prytaneion mean hearth. Cultivating the sacred fire was an honorary office in the service of Hestia Ani Heerdfeuer or altar of Hestia, solemn oaths were sworn, contracts were concluded, deputies were received, pleas for protection were heard and those most deserving of the country's welfare were entertained. Holy fire was taken from the prytaneion when the old one had to be extinguished according to regulations. The emigrants also took it with them to stay in close contact with the fire god of their homeland, "Agni". Eternal fire burned in Olympia and Delphi. Theseus united I ^communities in Attica and founded the fire altar there as the center of the cult. The father and mother of the house were the religious guardians of the fire in every hut and the children were the altar boys. The fire altar on the heath was surrounded by hymns during high festivals. Fragrant resin was thrown into the embers and the offerings were blessed there. Hestia, the virgin goddess, received the first fruits. In the picture she is enthroned between

Pillars, which were called "nietae" (the measured ones). Poles with red and white yarn surrounded the measured heath, which only those of honor were allowed to enter. On very high festivals, the highest l'runk was unfurled. Then the gods would come dressed up and ride around the sacred fire and the tree of life. There was veneering and dancingL Because the transformation of the altar

was rhythmically ordered. Each festival had its own character, its own special processions and Hy inside. Even today, Carusst 11 shows us how the Tree of Life was ridden and driven around. Odin's white horse, Thorr's goats and chariots and the sun stag are reminders of the paganism in which almost all our games are rooted. In skittles, God Agnl stands in the middle of the nine sacred blocks of fire. The sun and moon represent the balls. The spinning top is turned with the fire spinning string. The 12 celestial stations are drawn on the earth and then the sun is passed through them as a stone by the bouncer. When it reaches the semicircle of the sky, it is pushed out to begin its course again. Bell and hammer symbolize Christianity and paganism. Children's games have an almost eternal duration. The days of the week also remained pagan, although Tius Day was changed to Dlnstag and Wodanstag (Dutch: Woensdag) to "Wednesday". "Saturday" as the day of the final Saturn (Saterday in English) had to give way to the prosaic "Saturday" in northern Germany. -

In general, we distinguish between

1. the Cültus in the house, 2. that of the honorary community on the nearest heath and 3. that of the Gau association on large measured heaths. In Christian times, we find the hierarchy in the home chapel, the parish church and the cathedral. The cult on the heathland was of a joyful nature, they were religious festivals. Baldur's death was mourned, but the consolation of the resurrection softened the lament The ancient cry of heidi, heida, heidallallala has not yet faded away, and it is still called cs:

Im Wald und auf der Heide, Da suche' Ich meine Freude' Since Helios was also called Halias, Hallelujah and Heil! can probably be traced back to the cult of the sun.

External splendor was perfectly connected with the inner religiosity that leads people upwards and ennobles them. The words virtue, sin and vice have already been explained, which clearly show that a people who created such words for their vocabulary were striving for the highest morality. If we place our ancestors in such a high position, it is only natural to investigate the motives that prompted them to strive for the highest strength and perfection.

We generally assume that a feudal aristocracy ruled under freely elected princes before the Romans. But in more ancient times, a very strict caste regiment, albeit with the exclusion of a separate priestly class, anzunchmen. The ' rule of the blue-eyed and fair-haired Incas in ancient Peru presents an ossified distorted picture, as does that of the warrior and priestly caste of India. Since >nan observed in animals and plants what leads to the refinement of the next generation, the main law was that the race should be constantly improved. The Spartans retained the strict procedure of killing children who were too weak immediately after birth. By placing the soul above the body and preaching compassion, Christianity elevated humanity at the expense of race. Our earliest ancestors were rough and ruthless, but wise in shaping a victorious future. Perfection in physical and spiritual development was the goal of education, morals and civility.

In this way, heroes were created who towered so high above the other peoples that they were greeted like demigods and not as tyrannical conquerors. Marriage to lesser races was frowned upon, because the Aryan heroic star should not degenerate. Today we lack such legislation, but every family should strive for advancement and not underestimate physical and moral prowess when money and scholarship come first.

Miölnir, Zermaimer, Thorr's biitzhammer.

M u t s o g n i r, the Aib.

M u s p e i, the mouse-bringing god of the withering summer heat Apoiio- Smiiitheus. The

German world leaders and wood destroyers are incorrect.

Naglf ar, ship formed from naglf, originated inthümiich from , Nachtfahr* demons of the night.

Na n na, wife of Baidur, goddess of flowers, daughter of the bud (Nep).

Neck, Water-Alb.

Nertha or Nerthus, byname of the goddess Frigga, the nourishing one, the giver of gifts.

Niflheim, foggy underworld.

Njörd, Vanenfiirst, father of Freyr and Freya.

N o a t u n, Nachenstadt, castle of Njörd. (See Mülheim.)

Nomen or whales. Urd, Werdandi and Skuld cast the lots and determine and proclaim the fate of the gods and humans.

Nörwi is the goddess of night and sleep, who lives in the north and west. (See Norf and Nörvenich.)

Odin (Wodan, Wuotan), father of the gods, the breath of life in the world, supreme

god of war and inventor of the runes.

In Odin's Raven Spell it says: "Whale fathers wait, understand the Aesir, Wanen know, Nomen show, l w l d i e n ä h r t, people tolerate, giants expect, Valkyria aspire*.

Ödhrörir, the meth of poetry that awakens life and enthusiasm, which Odin steals from the giant Suttung with the help of Gun- löd.

Orion storms towards the Pleiades with a keuie or spear as a hunter. Related to him is Hermes, the son of Zeus and the Pleiade Maja. He is also the stormy one who storms through the sky with his winged shoes. hurries. As the executor, he carries the herald's staff, which also puts people to sleep. Orion carries the thorny rod (or staff) with which he puts the peoples into hibernation. Like Siegfried, Hennes possesses the cloak of invisibility.

Ragna ruck, the end of the world.

Ran is a rapacious swamp and sea goddess who draws the drowned to her. Ranzel is located where there used to be a Rhine arm near Zündorf wühl.

R a t r a ti n or R a t a t ö s k r, squirrel, which brings news from the eagle in the top of the world tree to the dragons at the root in Niflheim.

Regin, brother of Faffner.

In the Edda region, the Rhine has the dialect name Ring. Accordingly, we find the names R i n g s t a d t (Mülheim) and R i n g- liotii (ship with Baldur's body). More general names are: Mittgartgandr, Jöinungandr and Wanagandr, i.e. Umschlinget Wanaheims or Mitt- gaitens. Accordingly, the Rhine has the name Umgürten or Umringenden.

The main branch is also called Ifing, the Eternal. The tributaries are ö r m t, Körmt and K e r 1 ö g. The Greek name Eridanos means the one who stretches. - It is said of Dardanos (probably the son of Tros), who founded Troy, that he, like the Aryan progenitor Marinus, landed on Samotrake after a great flood and only reached Troy from there. The Greek and Trojan progenitors were glorified in tales from ancient times.

Giants, Jötune, T h u r s e n are enemies of the gods and humans.

Rinda, wife of Odin, mother of Vali. Ründeroth Rindarad takes its name from her. Rinda is the wintery earth frozen by frost. - According to a Finnish legend, Odin went to her father and helped him in all battles and adorned Rinda with precious jewelry. But when he wanted to kiss her, she hit him so hard that he fell down. Odin then tamed her with runes. - The allegory suggests that the ice-covered earth's crust will continue to resist for a long time to come and that the plowing farmer will slip on icy ground. The earth remains inhospitable for a long time to come, even if Odin already surrounds it with sunshine.

Sährimir, sun-boar in Valhalla, whose flesh feeds the Einherier every day.

Schwanhild, Siegfried and Gudrun's eldest daughter, is trampled by horses in Jörrnunrek's kingdom. Her sister is Aslaug.

Sh wipp tag, representative of the growing spring day, Menglada's fiancé.

Sif, Thorr's wife, goddess of the moist, spring-rich earth that nourishes the meadows and fields. She is also the goddess of the seed field. The ears of corn are her hair, which Loki steals from her in the

summer heat.

Sigi, lover of Odin, mother of Bölwerk. S i g y n, wife of Loki.

S i n m a r a, the night ghost of the swamps, who brings fever and robs the senses.

S k a u 1, wolfhound Freyas (the biting, chewing one).

S k a d i, wife of the Sturi giant Thyassi. Skirnir, snow runner, Freyr's messenger.

Sk ri m i r, the sharp, biting winter wind (Thurse).

S k u 1 d, Nome ; it determines what the future owes, i.e. brings.

S 1 e i p n i r, tugboat, carrier, eight-footed mold of Odin (WoT kenrossi.

Surtur is the demon of scorching heat who destroys midnight. The passage of the Völuspa "In the sun the fiery sword sparkles" suggests a comet visible during the day. However, if you take closer look at Mittgart's topography, you will find that the passage "Surtur comes from the south with flickering flame" refers to the volcanoes to the south. An eruption similar to the one that took place in Martinique in 1902 left lava rocks and ash in the vicinity of Lake Iach and in the Eifel and probably also devastated Mittgart from the nearby Siebengebirge. Earthquakes and a great flood added to the horrors. The following passages point to volcanic phenomena: "Rocks topple. Mountains burst.*- The sun turns black and fades away. - In the sky the shining stars go out. Whirls of embers rage around all the nourishing world-builders. The blazing embers sweep towards the sky." The cloud- world tree, which otherwise only stands above the Mengl'da's Morgenroth palace, is now the volcanic pillar of smoke,

the as a black cloud, surrounded by lightning. It stops the sun and stars from shining and spreads scorching sulphurous ash over Mittgart. "Now all creatures must pull the Helveg; Riesenheim rages and even the dwarves in crevices are in turmoil.*

The volcanoes and their eruptions prove that such a catastrophe took place in the distant past. In the Völupsä we have the poetically transfigured description of that terrible time, which was later all the less understood as the volcanoes were regarded only as ordinary mountains and the catastrophes were forgotten after thousands of years. My comment 2 page 20 that the swift viper, which comes as a black dragon on dark wings from the Scliwarzfels, is the Mitt gartschlange, is therefore incorrect, it is the rapidly descending fiery streams of lava overshadowed by a dark cloud of ash g. means, - In contrast, the Flood of Noah was only a violent inundation of the floods and storm surges by the sea. It forced them to emigrate to safer climes.

S u 11 u n g lives in a mountain where he hides Ödhrörir, a potion of enthusiasm, which Odin steals from him with the help of the giant's daughter (Gunlöd). Suttung is a storm giant because he has eagle wingsL

S w a w a , daughter of Swafnir, wife of the elder Helgi.

S w a d i 1 f a r i, the stallion of the Winter Giant, traveling on ice floes.

Tanngrisnir, tooth-grinder. Name of the goat that pulls Thorr's chariot.

T h i a 1 f i, üehüife and companion of Thorr. His sister is called Röskva. Thorr took

them both with him when the Eiterns asked for mercy because she had broken a thigh bone of the slaughtered goat. The goat's leg was lame when Thorr brought it back to life with a hammer.

T ö c k 11, the treacherous giantess who would not cry over Baldur's death. She is a representative of moor smoke.

T11 o r r or Donnar, the son of Odin and Hludana, is the mighty thunder god with the throwing axe or hammer. His wife is called Sif, his sons Modi and Magni (courage and strength), his brother Meiii, his father-in-law Vignir. As Weor, he is the consecrator. The word leads to Eor, He, Ares, the roaring battle god of the Greeks. Thorr is the protector of the farmers and the market, Ares protects the people's assembly, the Areopagus - we owe the book The Myths of Thorr to Uhiand. As long as thunderstorms still bring spring and refreshingly purify the air in midsummer, Thorr's thunder song will awaken new poetry. Two songs may testify to this: I hear your hammer, general

waltiger Thor,
You emerge powerfully with the Mjöiiner, Again you have left Wallhail's blissful seat,
You let the thunder roar dully, you let the lightning shine biau.
With your Woikenwagen through you roll through the wide open spaces,
And what the wheels reach it is torn, shattered;
The waves of the sea sing to you; their song resounds loudly.
The wild forest bends and bows in fear. And shall I not bring you my song of praise?
And you shall not hear the sound of my harp?

And I shall not bow my old head in prayer to you,

Shall I no longer believe in you, in whom I believed for so long?

The pillars of the sun's ruler sank, And the sacred trees bowed to the axe.

Then Wodan wandered to the icy desert Isiands, where in endless nights

The northern lights after dusk.

The thunderbolt - Schlendrer, the giver of the sheaves,

The god of wealth, the flashing Rothbart Lying down to sleep, hidden in the mountain To wait until once again Wai- waking father Call him to the council by his two ravens.

W. Jordan

T h u r s e, winter giant.

T h r y m m , the roaring, booming Stiirmiiese, lives in Thrymmhelm, where Thyassi also lives. As many other family names designate places, the name Trimborn, which is often found on the Rhine, proves that the Thrymmhelm of the Edda also existed. Allmers.

T h r y m g i a 11 r is the booming grid In the realm of Hel.

T r o 1 d e , underworld gnomes.

Tyr, Tin, Zlu = Zeus, god of war. His sword blessing reads:

Steel-hard thrust the leg-hard, Nail crunching the bone, Draw blood with hissing tongue! Sparkling fang fall the flesh 1 Run around the sharpness of red dew, Return shining from the funeral feast. Slashing vultures behind you!

In front of you the sun-ear victory!

The Tyrrhenian Sea takes its name from Tyr.

T u n d r Strunderbaeh.

Uller, god of snow (snow is white wool). He lives in Itlial - Eifgentlial.

U r d . Nome or Wala who lives in the north and of the past, i.e. of what competes with Odin.
.became".

U t g ar t, the world that surrounds As- and Mittgart, from where the ominous giants of winter storm, where there are inhospitable mountains and where Loki rules. Utgartloki probably also refers to the volcanic mountains of the Eifel and Siebengebirge.

Vanen, the people who immigrated to Mittgart from the north on ships. Njörd was their leader and founded Noatun (Mülheim).

V e 1 e d a, seeress from the tribe of the Brucktercr. (Historical.)

V1 g n 1 r, Thorr's foster father. The air that is stirred up by kindling feeds the fire.

V o 1 s. Freyr

Wafthrudner, Schneeweber, a wise giant

Wala Nome. Three streams at Drei? bomberge near Forsbach are named after the three whales: Walbaih, kleine Wal and Urdwal- bach. The area was called Walaland or Walland.

Wali, son of Odin and Rinda.

Valhalla, Odin's hall near Gladsheitn (Gladbach), where he dines with the Einherians. (Igeler- hof.)

W a n a h e 1 m Mittgart, home of the Vanen.

W e or W1 h, god of fire, third person in the Nordic Trinity. The fire sanctifies. At Christmas or Wihnacht, people celebrated the strengthening, newborn sun.

Weor, byname of Thorr the Consecrating. We y t a m, blessing wanderer, epithet of Odin.

W e r d a n d i, nome of the constantly becoming, of the present.

Widar, son of Odin, who will rule after him.

W i g r i d , the holy ground on which the last great battle will take place.

W i n g t h o r r - the thunder god swinging down in lightning.

Wili, brother of Odin, god of the holy light.

Wodan, Wüotan - Odin, who animates everything in the storm and chases away the demons. He became a wild hunter in Christian times.

Wölsung, Siegmund's father, whose son is Siegfried.

Yggdrasil, bearer of Yggr, i.e. the mighty one (Odin). Thorr rides to the judgment oak Yggdrasil. As a world tree, ite is in the North Star and turns on the tip of a spear in the middle of the earth. On its trunk sit the nouns Urd, Werdend! and Sculd. The "rivers of salvation" flow from it. The sun deer and cloud goats gnaw at the branches. The rooster and Heimdal are enthroned in the treetops. Squirrels bring news up and down. The roots and branches of the world tree extend to the three realms of the Aesir (J.ichtgods), theHrimthurs (Frd- macht, frost giants etc), and to Niflheim.

The Iwidia are patron goddesses of the trees that nourish them in the nine worlds.

Iduna is the Iwidie of the world tree, whose spring she signifies. When she descends from the World Tree, winter is approaching. Iduna is the youngest daughter of Iwalt, the forest king, the sister of artful dwarves.

The nine worlds of the Edda are a) In the upper region: 1. Alfheim (world of the light elves), 2. Asenheim 3. Muspelheim, Apollo's world of fire, b) On earth: 4. Jötunheim, giant witch. 5

Mittgart (Manheim), the ordered world of men. 6. wanaheim, where the honorable Wanen gods are worshipped. c) Under the earth: 7. swartalfäheim. Home of the dwarves who work in the dark. 8. niflheim, fog home or night home. 9. heheim, home of the dead bet der Hel.

It is understandable that the gods, as stewards of the earth and protectors of mankind, were not enthroned too far away in high celestial spheres. They were given mountain seats from which they could see the altars of the plain from afar. If we look at the topography around Bensberg, we find the nine worlds nearby.

The cult places of the Aesir and Asin lie all around. I name only those of Herka, Erda, Rind? Freya, Iduna (Idelsfeld) and those of Odin, Freyr (or Vol), Thon and ForSeti. In the scouting song, the seat of Wala is the Hackberg, for from there one has the widest view of all the fields and mountains.

Y1 f i n g e , Wölflingen.

Y m i r, primordial giant of world matter, from which everything originated when heat animated it.

Z i u - Tiu, Tyr.

XI. The mythical field names Asgarts and Mittgarts.

Since not all field names are listed even on the Ordnance Survey maps, the first attempt to provide an overview cannot be completely finished. Anyone who lives in the area is in a position to add to the list. Every contribution is important and welcome! - It has already been mentioned that the topography is a completely new and

better understanding of the ancient Hehnath songs collected in Iceland. It was confusing that even in the most ancient times the emigrants gave the mountains and streams of the new homeland the cult names of the old.

In the case of sound shifts, it is not the general laws that come into consideration, but the intention to eradicate the pagan names and also the ignorance of the people when the old cult was forgotten. Thus, for example, the name "Weicher Hahn" for Wicher Hain Geweihter Hain was created in the land register.

If even the Greek names of the gods cannot be explained from the historical Greek language, then the linguistic laws of the Middle Ages are not the absolute norm for the even older field names between the Sieg and Wupper rivers.

We can assume five to eight millennia for most field names and perhaps more rather than less. There is no point in measuring everything with the most recent yardstick . Names remain when almost everything has passed and been forgotten.

If the Celts had permanently flooded the right bank of

the Rhine, there would be many more Celtic names. But where such names occur, we can assume earlier Celtic possessions that were conquered by the Germanic tribes.

It is a special merit of Mr. E. Hymmen that he first recognized in his residence Mülheim that many field names mythologically correspond to the cardinal points. The meeting point of the Aesir and Vanen worshippers, the Idafeld (Idelsfeld) between Müiheim and Bensberg, often mentioned in the Edda, can be assumed to be the center. First of all, the numerous sun names in the south caught the eye. In the east are the twilight names, in the north those of Sturmrjesen, Wintermächte and Finsterniss. The path of the sun runs from Delling (dawn) in the east to Nörvenich (night) in the west. The Rhine closed off the Vanen area to the west. The Celts were the main inhabitants in the oldest times.

There can hardly be a similar district on earth where the religious cult dominated the ancient world to such an extent. Homer still had dark knowledge of our compatriots, the extremely pious people of the Hyperboreans at Okeanos. The Piankts and Atlas prevented the visit. Like sentinels with fiery swords, the volcanoes guarded the gates of the old, devastated Paiadian paradise for centuries.

All the legends of the ancient Germanic and Greek heroes are set in the district of the Edda's homeland, for it was obvious that the sons of the sun and their emulators grew up in the land of the sun. From there they moved to Utgart, where the hostile forces were to be defeated. When many emigrants found a new homeland in Greece and Asia Minor, their longing drove them back to the old homeland

paradise, until finally these journeys became incomprehensible, as the old land and river routes were forgotten due to the voyages on the Mediterranean Sea. The descriptions of the dangers made the ancient Asgard and Midgard of the Edda, or the islands of Aea, Erytheia, the Hesperides, etc., were found again because the Rhine no longer formed the same islands. Over many millennia they silted up; and even today the last marshes are shrinking more and more. Thus the field names and the general topography provide the main evidence. Medieval names are partly decisive for me, because they only prove that everything that reminds one of the old pagan cult, which was slandered as a work of paganism, was distorted. - The longer and deeper one investigates, the more brilliantly the original hypotheses develop into the radiant truth that the cultural homeland of the Aryans lay between the Sieg and Wupper rivers.

May the joyful feeling of entering this lost paradise of mankind and looking out from Odin's stronghold make thousands happy for a long time to come!

From Bensberg's heights you can see the Aea or Erytheia of the Greeks. It was there that they moved the realms of the blessed, the gardens of the Hesperides, etc. The Argonauts, Hercules and Odysseus traveled to our mythical realms. Not near Gibraltar, in the Siebengebirge, Atias guarded the gates to the realms of the Okennos. When the Garden of the Middle, i.e. the area between the Bergerland and the Eifel, was still flooded, Asgard's heights already stood out like small oases in Germany in the Triassic and Lias epochs. Aea = Gaea Earth is conceivably the oldest land of the Aryans and therefore more important

for the history of mankind than earlier flooded land. It was the ancestral land and the seat of the oldest gods.

The Agger, a tributary of the Sieg, flows around Asgat with the Wupper. In the dialect it is called Acher. It is identical with the A c Ii e 1 o o s of the Greeks, from which Achill takes its name. (Ach is a general name for flowing water, e.g. Acheron.) The rivers Sieg and Agger probably formed islands where they flowed into the Rhine. It was on these that the Sirens sang their songs of prayer, as they are described as the daughters of Acheloos and Sterope, the goddess of lightning. Like Eridanus (the Rhine), the name Acheloos is also found as a mountain river in Greece. (See Troisdorf.)

L. Preller finds it striking that Acheloos was regarded as the king of the rivers and had an ancient cult in such wide circles. Not only in the Acheioos region but also in Athens, Dodona and Acernania, indeed far away in Italy and Sicily and in Phrygia and Lydia, there was an Acheloos cult that by no means corresponded to the modest significance that this foot had for Greece. Even the description that he is the oldest and most powerful of the 3,000 sons of Okeanos and that he is his first son and that he appears in battle with Hercules as a bull, snake and man and gives his horn (that of Amalthea) reveals his mythical origin. When the Okeanos reached as far as the Siebengebirge, the freshwater river Agger, which was united with the Sieg, appeared as the main stream. The Acheloos was thus the mythical origin of the Cuitur or the Earth's habitability. In primeval times, the children of Chaos, Nyx and Erebos, then Heniera and Aether, lived at Okeanos, at the far end. Then Eros and the Htsperides

came into being. At the boundary of the world, at Akeanos, Avon, the Oott of eternal time, is enthroned. On the emerging sun islands Helios dwells with Perse, and Aeetes ruled aut Aea, and Aeolos on the windswept Fati-Moigana islands. Aeetes is married to Ithuya (Iduna?). Styx and Acheioos are considered to be the eldest children of Okeanos. Everything goes back to the settlements on the Agger and Sieg. As the Okeanos recedes, the tributaries of the Rhine lose their importance as freshwater suppliers. Achill and Siegfried have a common home.

Alkenrath near Schlebuschrath is related to many names in Norse mythology. Alk means north. The ice king Ise in Orendeiiied is the Aikiuoos of the Phaeacians. Aikuu ne, the mother of Hercules, corresponds to Rinda and Herka in the Edda. They represent the wintry earth.

Altenberg near Odenthal is the mountain of Odin the Old of the Mountain. Altenrath, between Roesrath and Siegburg, is a very old coach house.

A 11 e n s a a 1 means old border or old lake.

Asciburgiutn. Since historical sources are always to be preferred, Tacitus is the most invaluable source for our Asgart and Mittgart. It was probably in Colonia Agrippina that he learned what he wrote at the end of the first century in his Germania (3): "Incidentally, some people think that U1 y x e s (Odysseus) also came across this ocean (Okeanos, the great world sea) on that long legendary odyssey and visited Germania's districts. Asciburgium, which lies on the Rhine and still has inhabitants today, was founded and named by him. Even an altar, consecrated by L'lyxes and mentioning his father Laertes by name, was found in the same place some time ago."

Of course, many have diligently researched where the Ascburg Hege is located. However, as there are numerous Ascuius and oak castles (Ascuius Winter eiche), the search was difficult. We even find such names in Bohemia and on the Black Sea.

The high Asperg in Württemberg, Asseburg in Braunschweig, Assenheim am Taunus etc. had Asen worship and the places of justice consecrated by this cult. Ascidon is called a place of justice because justice was dispensed under oak trees.

It is important to us that neither Asburg near Mörs nor Ascburg near Aschaffenburg can compete with Bensberg, because Ptoiomäus describes the location of Asciburgium "east of the Rhine". It was situated on the steepest protruding hill, at the center of Asgart, where the Cadet Castle now stands. The mightiest oaks grew there. As in Dodona, Zeus was also worshipped under oak trees in Germania. or Odin was worshipped. Herikrat preached under the oaks* when he was expelled from the Catholic church in Bensberg during the Reformation. Eichelstrasse lies at the foot of the steep hill.

As already mentioned, we have to deal with the contradiction that Tacitus calls Asciburgiuin 'on' the Rhine, whereas Ptolomaeus calls it 'east' of the Rhine. Mülheim is therefore concurring with Bensberg. Simrock assumes that the dugout canoes that led the dead down the Rhine and were called Ask point to Mülheim. The Phaeacians who lived nearby certainly owned the miracle ship of Helios or Freyr, but it cannot be assumed that the sad dugout canoes of the dead named a proud castle. The soul path was the mouse path that led to Freya's hall on the

Katzberg near Aue.

Even if the old name of E i c h e n b u r g is no longer present due to many new buildings, it is still true that Asciburgiuin was located east of the Rhine on the heights of Bensberg.

If we further note that Odin-Hackelberg had his cultus, indeed his own ancestral seat (Hlldskialf), on the same plateau, and that Odysseus is Odinsoiin, the earthly wanderer, it is obvious that Telreslas prophesied that after the victory over the suitors he would seek distant lands, i.e. his original homeland.

According to J. Grimm, the pre-Homeric Odysseys (of Orendel and Hadding) originate from the Rhine. We can say with the proudest sense of pride and truth that an Odysseus set out from Asgart (Bensberg) long before Homer, who later returned and reverently sacrificed to the honorable Heavenly Father.

Our youth longs to see Troy and Ittaka etc., where such great heroes accomplished glorious things. Even if we can't point to the altar or the mound that Odysseus built, we still have the proud feeling that our meadows are just as high class and just as beautiful as the Greek ones.

Asgart, the eastern heights of Mittgart from Lüderich to Gliider on the Wupper. Asselborn - small Asenborn between 1 Herrenstrunden and Herkenrath.

A t z 1 e n b a c h near Dierath Etzelsbach. Aue near Mülheim am Rhein. (See Katzberg.)

B a n n e n k a in p near Dhünwald. Bragi's forest is called Bannwald in Helgiliede.

Bralund is to be assumed there.

Beienburg, Forsetis court. (See Forsbach.)

Bellinghausen near Burscheid and on the Siebengebirge. This is thought to be the site of the storm giant Beli, whom Freyr defeated.

Benrath Bendisrad.

Bensberg. The epithets of Freya are Bendis, i.e. the goddess girded with ribbons, and V a n a d i s , the Vanengötlin. In Greece, a b e n d i d e o n was erected to the goddess Freya- Artemis in 103 BC. There was also a bendideion in Alexandria.

As the center of the Asen region, Bensberg has the richest number of mythological field names. Next to the Hackberg, the Hliodskialf of the Edda, lies Moitzfeld, where Odin went into the mountain. Every seven years he goes out with his hunt. On the other side lies the Zienberg (Ziu Tyr) and the Bockenberg Thorrsberg. Close to the Hackberg at Platz lies the Messheide and the Erda bürg (Erdenburg), behind which the M H c h b o r n Mimirs Born springs.

The Weiherhof of (Thorr Weor, the consecrating one) and the K e ss e 1 s h o f also come into consideration, as well as the Wo 1 f s weg, where the place Kaul is located. Skaul is the name of the wolfhound that accompanies Freya. Olifant, Lückerath, Op der Pähl, Pfahlthor, Hundsiefen hundert Quellen (Siefen feuchter Grund), Heidplätzchen and Welschheide are worth mentioning. - The Bensberger Berg is located near Rath.

The events in historical times only need to be mentioned briefly. Place names such as Romaney near Gladbach, Poll and Porz near Deutz are reminders of

Roman rule. In general, the district opposite Cologne remained free from Roman rule by alliance, although it was devastated several times.

During the Frankish period, Bensberg, Gladbach, Flittard, Merheim, Paffrath, Herl, Mülheim and Urbach were courts of the Frankish kings. Bensberg Castle was later the center of court and administration for the villages of Odenthal, Paffrath, Stammheini, Dürscheid, Porz, Volberg, Lülsdorf, Mondorf, Bergheim and later for Wahn, Immekeppel and Flittard.

The military route from the Bergisch region led to Mülheim and not to Deutz; but Cologne became overpowering. In 1225, the people of Cologne conquered Bensberg Castle, which had been enlarged by Archbishop Engelbert. In 1286, the Counts of Berg undertook not to build any fortifications between the Sieg and Wupper rivers. Bensberg was besieged again in 1230, and was also besieged for a long time by the Colognians in 1320. In 1417, the fortifications in Deutz and Mülheim were also destroyed. The castles in Lülsdorf, Porz and Zündorf were burned in the 18th century.

Against Cologne, Bensberg was regarded as the main battlefield. In 1417, the Bergisch troops were defeated at Wahn. The old castle was the favorite residence of the Bergisch counts and dukes. It was restored and enlarged in 1475-1511. The building of the Altenberg monastery (1133) with its magnificent cathedral was of great importance for the Bergisches Land.

Between 1706 and 1713, the new palace, where the most magnificent oak trees in Bensberg stood, was built by Elector Johann Wilhelm 11 in a wonderfully rich

Baroque style, but was unfortunately very prosaically converted into a cadet's palace. Only in the gates, a corridor and in the eastern towers are the sculptures by Wecnix, which Goethe greatly praised, preserved. Also noteworthy in the domes are the ceiling paintings "Phaeton with the Chariot of the Sun and the "Fall of the Titans from Olympus" by Pellegrini.

Under Karl Theodor, the magnificent picture gallery moved to Düsseldorf and later to Munich.

After the extinction of the Counts of Berg, the Bergisches Land fell to the Dukes of Jülich-Cleve-Berg; then in 1806 to Napoleon, who left it to Prince Joachim Murat until 1808. In 1815 it came to Prussia.

The old castle collapsed in 1848. The ruins were purchased by the Kamp family, then in 1850 by the Tutt family and in 1859 by Count Spee, who built a monastery on the front wall that had not collapsed. The keep was preserved in 1848. The chapel in the courtyard was built later.

According to Eugen Becker's excellent "Contributions to the History of Bensberg", Berenkubbe is the name of the main castle, which is said to have stood on the main hill of Bensberg in the Middle Ages on the site of today's new castle. In a document dated September 29, 1363, Giaf Wilhelm von Berg und Ravensberg granted his wife Anni von Bayern a wittum of 2400 guilders. The Berenkubbe, allreneist Beins- bure (soon to be Bensberg) was to pay 200 guilders. - If we consider the location, this mountain plateau, which slopes steeply on three sides, was very easy to defend. Berenkubbe means burning hilltop, because it was the most suitable place for the bonfires, which were to

shine far and wide.

Bernsau Brennau (fireplace'.

The Bergische Mark is the Black Forest of the Wieland legend, the Markvidr, from which the swan maidens came.

Berrenrath on the foothills (on the other side) of Brennratli - Bielstein fireplace, site of the axe thrower Thorr. Often also a place of justice, as Thorr was the protector of the fields and the market. Hatchet letters and court judgments. Bilskirnir is Thorr's heavenly dwelling.

B i e s and B i e s e n b a c h near Lützenkirchen and near Delling are named after the nasty, biting north-easterly wind - Bihswind. It storms on the Blasberg.

Bockenberg near Bensberg and Gladbach, Böck ersli ammer in the Eifgenthal,

Bocksholm near Altenrath, Boxberg near Osminghausen,

Bockshorn near Roesrath refers to Thorr, who went out with his bocks.

Boddenberg near Altenberg. According to the myth, the potion of enthusiasm was called Odhrürir (Sinnerrcgerf) and was kept as Quasir's blood by Suttung in the vessel Bod'n. Odin, through the favor of Gunlöd, the daughter of the giant Suttung, fetched this potion, which was kept in a mountain. Since Odin gulped it down, it is said to have the name Boden. There is also a B o d e n b e r g near Längst, Lehmbach am Hirzberg.

The mountain behind the Lüderich is therefore Odinsberg. Lake Constance is Wodan's or Odin's lake. Zeus has the surname Bodonaeus.

B o 11 i n g h a u s e n near Wermelskirchen, B o 11 i n h o v e n near Dürscheid and

B ö 11 w e r k near Lüdenscheid corresponds to the epithet of Odin, who, like Hercules, accomplishes great deeds as a bulwark. (Boll is an abbreviation of Bollwerk. "The Böll is coming* is heard among the people as a threat to naughty children). Odin becomes the son of the maid Sigi and later reigns as King Merian.

Bonn is said to be the Verona of Dietrich of Bern.

Borsbach near Voiswinkel. Bör" is Urriese, son of Bur.

B r a 1 II n d , Bragi's castle and forest is probably to be sought near Bannerikamp, as Bragi's Bannwald is mentioned in the Helgilied.

Brandroster indicates the place near Refrath where the famous bridge that connected Asgart and Mittgart stood, which was probably set on fire by lightning. (Ref Riff Ufer or border.) Perhaps Brandsey of the Edda also lay there.

Over countless millennia, the Rhine has been given a different name. The remains of swamps and certain plants, silting, gravel etc. are similar markers to ancient place names.

If Asgart was transformed from a simple mountain garden where the Aesir was worshipped into a heavenly realm, the bridge leading from Mittgart to Asgart only later became the Rainbow Bridge. Without detracting from the poetry of this beautiful celestial bridge, we must ask ourselves whether there are any clues as to the location of the often-mentioned bridge that led from Mittgart to Asgart.

Two names "Brück* and "Dellbrück* come into consideration first. Dellbrück has the advantage of location. Dell means hole, depression, valley. (Our word Teller has

the same origin.) If we assume that the Rhine extended its tributaries further east, then from Oberdollendorf (opposite Bonn) we have the one branch of the Rhine from Siegburg, Sieglar, Troisdorf, Heumar, Wahn, (where the Lindener Bruch), Brück, Merheim, Idelsfeld, Thurn, Dellbrück Aue, Haus Hahn. Dünwaid Hofen, Scheuerhof, Kurtekotten, am Schiessberge to Wiesdorf. This arm girdled Mittgarten with the main Rhine. From Torringen, Thorr had to ride through three bodies of water when court was held under the Welteiche in Asgart.

Through örmt and
Körmt
And both Kerlögs
Wades Thorr daily,
When to court he rides
To the oak Yggdrasil;
For the Asenbrücke
Stands all in Lohe -
Holy floods flaming.

örmt and can mean worms or dragons that exhale poisonous fumes. Kerlög is probably a transverse depression. At Mülheim we find F1 a c h r o s t e r as a swamp bridge.

The alleged rainbow Bifrost near Brandroster is probably the ancient bridge that led from Mittgart to Asgart. Bifrost does not mean the quivering or swaying rest, but the wooden grate (wooden planks laid crosswise), which swayed when stepped on. (In dialect, quake means 11"

"beveren"). At the end of the world, this bridge burns, which Gnmner-Oüin describes as the best of all.

In the bridged arm of the Rhine lay the Nibelung gold, which the rainbow trickles and which is collected by dwarves or alves. Alberich is therefore the richest guardian

of the treasure. Whoever dreams on the bridge, which stands in relation to the rainbow, learns where he will find gold or where he will become rich. The fairy tale of treasure dreaming therefore originated from the oldest bridge, which can be assumed to be near Brandroster. It was the sacred place where heaven and earth, gods and men met and good fortune was bestowed. From there, emigrants carried the legend to distant lands.

Braunsfeld and Brauweiler near Cologne probably got their names from lignite.

Bremen and Bremerheide near Burscheid comes from Bremsen Bienen.

Milk and honey flowed in Asgart and Mittgart.

Brenig near Roisdorf (beyond) indicates fire.

Brück between Deutz and Bensberg takes its name from a larger bridge that led over the former, now dried-up Rheinarni. The four bridges Brück, Brandroster, Deilbrück and Flach- roster are named after the people of Bruckter. Veleda was a Bruckter woman who probably received the Roman legation in Thurn.

The B r ü d e r s t r a s s e in the Königsforst near Bensberg. According to a legend, Count Adolf lost his two sons shortly before his death (1296). Because of the succession, the younger brother had the older one murdered by the robber baron Rindfleisch and died suddenly after three days. However, as no historical source confirms this fratricide and the inscription does not mention any such murder, a different interpretation of the Brüderstrasse is required, especially as there are many Brüderstrassen in Germany. The inscription reads: "16 . .

d. 1. December Dirrich (Dietrich) Rütger, the Junker zu Drolshagen, was murdered here." It is therefore only a simple murder that took place 2-3 centuries ago, which has no other significance for history and legend than that it happened to take place on Brüdeistrasse.

The path may have led to the festival site where Yule was celebrated. This pre-Christian festival of Frohnlelchnain commemorated the slaying of Baldur by his brother Hödur. (See Höderath.)

Brunsbach near Hoffnungsthai am Lüderich is not far from Lehmbacherhuf. The name refers to the reddish-brown color, but probably not to Brunhilde.

Burbach, Bürrig and Burscheid can be traced back to Bur, the giant that originates from the Urinaterie.

The cedar forest near Refrath testifies that a special species of resin-rich tree stood there in ancient times. See Refrath.

Dahl. Ober and Unter Dahl, also Dahl near Merscheid and Dahlhausen am Lüderich towards Overath, and also Dahlhausen south of Siegburg lie in the Sonnenbahn and mean 'day'.

Delling and D e Hi n g h a u s e n lie in the east of Asgart. The twilight god Dellingr married Jördis (earth goddess). Their bright son and their beautiful daughter were given the sky chariots (sun and moon) with which they circumnavigate the earth every day. Helgi is also the hero of the victorious morning as Hellmacher. Sigrun is the morning glory who marries the morning god. Even if the day (Dag in Helgi's land) defeats the morning, Helgi is still allowed to visit Sigrun (as the evening glory) after his

lode and stay with her until the morning calls him.

Delling's son is Dagr, the Daybringer, the sun god. The Edda says:

"From the gates, Dagr, the son of Delling, drove the horse forward, studded with precious stones. From the mane of the mane it shines over Mannheim. Dvalin's playmate, the Dawn, pulled the horse in the chariot.

D e 11 b r ü c k takes its name from a bridge that led over a now filled-in arm of the Rhine. Mardell Swamp hole. The miners and blacksmiths working in pits are called Telchines by the Greeks. These are sculptors of the gods in ore and are cave and sea dwellers. Their sister is H a 1 i a, who bears Poseidon six wild sons and a daughter (Rhodes). Halia is reminiscent of the Halligen, which are, as it were, children of the sea. (S. Mülheim.)

Deusberg near Ohligs Teuts Berg.

Deutz is not derived from Duodecima legio, but from Tiudisk German. If the Roman colony was on the left bank of the Rhine, the German settlement was on the right bank.

D h ü n and D h ü n w a 1 d have the name of Odin. (Abbreviation of Din or Dhiin).

Dierath is derived from Tyrrath. Dormagen Thorr's place.

The D ö r ii e b e r g near Rösrath probably has old burial sites, as these were planted with wild roses.

D r e 1 b o r n b e r g is located near Forsbach, where the whale streams have their source, and where the whales (nomen) live nearby under the Weitenbaum.

D u r b u s c 11 near Honrath Dornbusch. Hageroses

grew on graves. D ü 1 ni e n of dolmens Gravestones.

Dürscheid = Tyrs-Heide. Duisburg = Tius-Burg.

Eckringhausii is reminiscent of the Iielden dynasty of the Ecken, who possessed the famous sword Eckensachs* when they emigrated.

We find E h r e n f e 1 d near Immekeppel and Cologne, Ehring- hausen near Remscheid and Ehreshuven behind Hochkeppel. These can be assumed to be cult sites of Odin, who was called Hehre and Herian.

Eich, oaks are very common field names. The oak near Forsbach was called Yggdrasil. According to medieval legend, an ancient woman was spinning under the spinning oak in the Königsforst. When boys set fire to it, the old woman flew to the Feienberge with her wheel and cat. We are dealing with an echo of the legend of the Nomen, who spin the threads of fate under the World Tree on the Mergelberg.

The Eifel with its volcanic mountains had a major influence on As- and Mittgart. The terrible eruptions occurred when the general mountain formations were completed and a relatively high culture was devastated. We cannot understand the downfall of Mittgart in the Wala prophecy if we do not take these volcanic eruptions into account. The events on the island of Martinique suggest similar scenes of horror. The Garden of the Middle, which lay between the heights of Asgard and the Eifel, was probably inhospitable for centuries, so that the former glory was only remembered in My then. As the volcanoes made it difficult for emigrants from the south-east to return or visit, they were regarded as guardians who

watched over the lost paradise, the legendary sunny lands of Helios, the Phaeacians and the Hesperides. The volcanoes gradually died out, but some were still throwing sheaves of fire when Helgi rested on the flaming mountain. - The question is which field names belong to the older and which to the younger epoch. We can conclude that in prehistoric times, despite the proximity of the Celts, the common Altaric cult introduced many names from As- and Mittgart. But then we are surprised by the Vulcan names. Among these, it is important that a Geiserich occurs, as it cannot be assumed that a place in the Eifel was named after your geyser in Iceland. The ancient Maren and the smoking mountains justified the name Nebelland. Nivel probably became Eifel. The following names deserve attention:

Adenau (Odins Au), Alfbach, Assberg, Beilstein, Bereborn (Brcnn- born), Berenbach, Boxberg, Branden husch, Bürberg, Domburg, Elbach, Eischeid, Feuerbach, Feuerberg, Feusdorf, Frohnfeld, Geiserich, Heidengarten, Heidkopf, Hütchen, Immerath, Island, Leutherad, Lohscheid, Lützerath, N i v e 1 i g s b e r g, Oosbach (Asenbach), Puhlscheid (Pohls Heide), Roiandseck, Thorrne-Mühle, Utzerath, Wahpol, Waldorf, Wallenbornebach (stream flowing from the Born der Wala), Walscheid (Walas Heide), Weberlei (Schneefels), Wiehscheid, Zilsdorf.

E i f g e n t h a 1 EibenthaL the Ythal or Idallir of the Edda. The snow god Uller, the protector of skaters, lives there. The yew is used to make bows. According to Caesar, Taxus braccata was widespread in large forests in Germany and Gaul

Ell, the Eilerberge near Wahn, the Ellersberge near Forsbach Elsdorf near Kerpen and near Urbach, Ellinghausen near Burg, as well as Ilion and Elis in Greece are related to the sun god. El, il and eil fast, stormy. Helios and Elias rush through the sky. Eilinii, the father of Jördis, the father-in-law of Helgi and Siegfried, ruled in Eil. Eilinii is probably identical with Honir Wili, the god of light and understanding, whom the Aesir gave to the Vans as a hostage with Mimir. - The Ellerberge near Eil are sun mountains. Let us note the battle prize around which everything is grouped in the Iliad: Helena, the beautiful, shining, sunny one, is related to Helios. The Germanic origin of the very richly spun Greek myths is simply that the sun maiden is stolen and recaptured by the evil forces of winter. Iduna, Freya and Gerda are goddesses to be liberated. As the goddess of spring or daughter of Ostera, who is celebrated at Easter, she is probably originally the one who emerged from the egg. The Greeks embellished this fable erotically. The more serious interpreters say that the egg came from Nemesis, others from Leda, who visits Zeus as a swan when an eagle apparently pursues him. - The core of the Helen myth is all too humanized in Greece At the Ellers or Helios mountains lies Troisdorf, the Germanic Troy. Kriegsdorf points to ancient battles. Mundorf refers to Menelaos and Uckendorf to Giuckis, Gibich or Gunther's residence. Such field names are eratic blocks of prehistoric myths. The gods could watch and consult from Asgart and from the Wolsbergen or from the wider Siebengebirge, as well as from Mount Olympus and Mount Ida. The dark myths of prehistoric times took on a new, grandiose form when the

Greeks fought for supremacy against the Asia Minor and Troy was to be defeated. Tros was a Phrygian Frank who immigrated 500 years before the Trojan War.

Elb, Elberfeld and E1 bringhau sen near Wermelskirchen point to the seat of the albums.

Emmerich on the Lower Rhine is the residence of mighty kings of legend. If the word Ham is the basis, places like Hamm and Hamburg were located in bays protected by water. It may also be based on Hemmel Himmel and also Hemmera, the twilight. The rich king Ermerich is reminiscent of the treasure king Erberidi (Alberich).

Ensen by Eil von Ansen ; Äsen - gods of light. (Perhaps the Roman Mensonia.)

Engstenbach near Horkenbach is probably derived from Angerboda, the mother of the Fenris wolf.

Erberich near Altenberg, site of Alberich, King of the Albes. Erdenburg, behind Bensberg Erdaburg.

Erkrath near Hilden s. Herkenrath.

Eschbach, upper and lower near Bensberg and near Ohlig" are, like Eschenbroich, related to the ash tree, in whose bark runes were cut. The ash tree is therefore also called the rune tree. The Rhön got its name from the ash tree.

E y k a in p near Herrenstrunden – Eibenfeld. Tanfana flag of Tacitus near Nittum. Fahl' holy district

F e I e n b e t g near Rösrath Feenberg = Fensal of the Edda, seat of Frigga.

Flammersheim, not far from Giüder (fireplace). In the Edda, the Flammenbcrg is mentioned, but it is a volcano because "sheaves of flame sprout from it"

F l e h b a c h in the Königsforst flows into swamps. (Fleh from fliddig, murky.)

F o 1 w i e s e at Mielenforst and Isenburg reminds us of J.oki, who as a foal took the stallion Swadiifari (ice floe driver) away from the winter giant when he had almost finished the ice castle.

F o r s b a c h, Bach Forseti, son of Baldur and Nanna. Forseti is the chairman.

F r a c k e n p o h 1 near Honrath and F r e c k w i n k e 1 south of Siegburg are reminiscent of Freki, Odin's wolfhound.

Frielinghausen near Heilighaus refers to Frilla, the wife of Hymir Mn. F ü 11 i n g e n (beyond) points to Fülla, Frigga's treasure guardian.

Frohnensiefen near Volberg, F roh nh ardt east of Siegburg and Frohnthal near Wermelskirchen are derived from Froh, Freyr's byname. Frohnleichnam is originally the day on which the sun god Froh succumbs to the twilight god Hödur.

F u n.k e n h o f near Odenthal. Spark Sunday (Invocabit) meant the death of winter by burning. It was the day of fire magic and fire blessing. F u n k a is the name given in Vorarlberg to the fir tree that is wrapped like a witch and set alight. The people dance around this figure with torches until the leader lights it. They sing:

Finck us, flack us rather all Spitz and Berg us. Put lard in the pan, grain in the threshing floor, plow in the earth God let everything get between all the footbridges and paths!

The Funkenhof probably got its name from this springtime celebration. The fire wheels wrapped in straw

and the flaming round alders were thrown there so that they formed fire trails in the sky. The Catholic Church moved the blessing of fire with consecrated candles to Candlemas.

F ü r k e 1 s, south of Solingen, and F ü r v e 1 s (Feuerfels) near Refrath are fireplaces. Near Refrath are lignite pits.

Ge rotten lies in the Sulzthal, seat of the Geruthus and the Geruta (Groai. Related to Odysseus' adventures with Circe is the fact that Gudinund,

Geruthus' brother, has his guests at Gläsirswoli served delicious food by beautiful women and then, like Odysseus' companions, turns the guests into pigs.

(jierathshof on the Strunderbach near Giadbach. -Odin goes to the court of Geiröd to test him. (P. P. 25.)

Saxo reports in an old odyssey: Thorkili moves with Heiden to Gndmnnd, Geruth's brother, who lives in Gläsirswoli. They cross the Giailar bridge from Goid to Geiröd's house. There they see Geiröd, slain by Thorr, and his slain daughter. This battle is described in the Edda. The topography is extraordinarily accurate. From his high seat in Asgait, Odin climbs to the Strunderbach, where the Gierathshof lies. Nearby is the Gläsir grove and the famous bridge, which Heimdall guards with a blaring horn. When it burned down, the name Brandroster meant burning scaffolding.

Of Geiröd's daughters, Gried is the one who brings floods through rain. Margareth (abbreviated to Griet) has been referred to as the ancient pagan rain witch who spoils the nuts.

8. Gladbach is the Gladsheim of Edda Glanzheim, in the surroundings are Walhall (Igeier Hof), S e n k b a c h , Strunderbach near Herrenstrunden, west of Gläsir, Wingolf etc. (See these.)

The G l a n z w i e s e takes its name from the Gläsir grove which, according to the Edda, lies between Giadsheini and Wingolf (Wichheim). The trees there bore golden leaves and fruit. Nearby, near Gladbach, lies the Cedar Forest, where the amber that the Latins call G i e s s it m was formed in prehistoric times. They called the district G l e s s o r i u m. Refrath, where the main amber trade probably took place, was called Ravnonia. The amber is called Rafr in Old Norse, Reaf in North Frisian. In addition to the Apfeiiande at Idelsfeld near Opiadcn (the Avalun of the North, or the Hawiia of the Bible), the Bdolach of Paradise or Bdeilion of the Greeks was also found. It is curious that one Cedernait is called the Atlantean. According to Apollonius Rodius, the amber island of F.iectris, the sacred island, lies not far from Eridanos, where Thule also lies off the coast of Bergerland. On the Electris island, the Romans found the image columns of Daedalus and Icarus (or probably those of Wieland and Phaeton). At Refrath, brown coals indicate the scorching of the earth.

Glöbusch (glowing bush). Since the deity reveals himself in fire, as with Moses, we also have an interesting example in our region near Odenthal, the Funkenhof and Hebborn.

G l ü d e r and Sengbach on the Wupper indicate Feuerciiitus. Accordingly, the high L ü d e r i c h on the S ü 1 z lies to the south in the Asen region.

Godenberg, Godesberg, Godorf and Götzenkirchen, on the other side of the Rhine, are derived from Odin.

The Donnersberg is located near Godorf near Brühl and the Joberg near Benrath.

Gremberg near Deutz and the G r i m b e r g e behind Altenberg and near Siegburg are named after Odin's nickname "Grimner", the angry one.

Grengel near Wahn takes its name from the swamp witch Grendel, who brings fever.

Grengelbitze near Bellinghausen (from Grengel and Bits wind, biting wind).

Gübisrath near Weveling is perhaps the seat of Gibich, the father of Gunnar and Gudrun. Ockendorf near Troisdorf should also be noted.

H a c k b e r g , behind Bensberg and Hackhausen near H k lu n, Hackenberg near Lennep are sites dedicated to Odin.

Odin, the heavenly mantle bearer Hakluberend, became the wild hunter Hackelberg, who roams many regions of Germany, especially during the nine holy nights after Christmas. The legends of Hackelberg retain many traits from Zeus- Odin and Odysseus, e.g. the chain with which he pulls people into the clouds, and from Odysseus that a boar wounds him. What he has in common with Odin is that a white horse pulls him to where he is to be buried after his death, namely the Moosberg. Moitzfeld is located near the Bensberg Hackberg. According to folk legend, this is where the wild hunter comes from through the Milchbornthai.

Hackhausen near Hilden corresponds to the I lackberg

near Bensberg Berg Odins.

Hadding hoven is Helgi's and Hadding's home. Helgi, the light maker is called Haddingia-Held. The derivation from Helgoland is crthmical. Helgoland does not come from Heiligland, but from Hö-logi Land, where the high tan burned as a sign for the skippers. - Helgi is originally the representative of the morning, as he slays the twilight god Hödbrodr and is himself killed by the light "day" with Odin's spear. The nomen come to his cradle in the night and prophesy great victories for him. Sigrun, the reborn, is thus the personified dawn. The dead man appears to her in the sunset, but he must return to Valhalla before Moigen.

Hadding or Haddung, like Orvandel, is a Nordic Odysseus. The sir.n of the oldest Odysseys is that the sun hero dwells in the distance, while the earth is surrounded by the storms of winter, frost, snow and ice. Instead of Penelope, Groa or Geruta is freed in the legend of Häddings. Like Odysseus, the returnee defeats the winter giants with his bow and sun arrows. Hadding has many a kinship with Njörd. He longs to leave the dark forests for the open sea, where no howling of the wolves or growling of the bears disturbs his sleep. His wife Groa, the daughter of S.vtriggs, who was slain by Hadding, hates the singing of the swans and seagulls and the roaring of the waves, just like Skadi. Njörd freit Skadi, the daughter of Thyassi, the strtmt giant he slew, who lived in Burscheid. - Haddiijg- hoven lies near Burscheid.

H a s b a c h is probably related to Hatun and Hatifiord, which are mentioned in the Helgiliede. These places lie on the Wolfsweg on the old branches of the Rhine. Hati is the wolfhound that accompanies Freya.

Helgi receives the places Hringstadt (Ringsdorf), Solfioll (Zündorf Sonnendorf), Snafioll (Schneefeld), Sewafioll (7 mountains near Mülheim), Slegarwölr (Sieglar), Himirwang (Heimersdorf or Hemelrath) and Hatun.

H e b b o r n near B. Gladbach, in Greece a river is called Hebros on Lake Torrhebios. Hebborn, Hebbron, Trimborn tauschender Born are common names.

Heath. Friedr. Kluge, the most important ethymologist of our time, describes it simply as uncultivated, wild, woodless land. He lacked a closer knowledge of the ancient Germanic cult of 'on the heath' and so it remained a mystery to him that heath as a term for a non-Christian is common in all ancient Germanic dialects. Paganus as a follower of the old pagan cult emerged when, under Constantine in the second half of the fourth century, the inhabitants of the countryside were still referred to as pagans. In the main Celtic area of the Germanic tribes, which remained pagan until the eighth century, we find the word "heathen" as a Celtic place.

The often repeated field names are: Heid, Heide, Heiden. H ei d ch e n , Auf der Heide, II ei d p i a t z. We find H e i d p 1 ä t z c h e n near Bensberg, He i d e near Schlebusch, Heiligenhaus near Lennep and Solingen, Heidchen near Torringen and Neuhonrath, Heidberg on Hirzberg and on the Sülz. Burscheid means Burs Heide. U n t e r h e i d e is near Hochkeppel. Messheide lies on the Hackbt-rg near Bensberg.

The Cültus site was measured according to the cardinal points. To the south of Bensberg lies the W e 1 s c h h e 1 d e , which was probably called Weiheide before the Roman period, as the Walbache streams are nearby. H e 1 d

u f e r is near Solingen. W i c h s c h e i d e near Siegburg means Wichheide, i.e. holy or consecrated or fire heath. It is important to note that no other district has as many cult sites as the land of the Hyperborean As- and Mittgart between the rivers Sieg and Wupper.

H e i m e r s ii o f near Longerich is reminiscent of Heimir in H 1 i tn- d a 1 i r. See Lehmbacherhof.

Hellenthal near Volberg, entrance to the Heia. Odin and Hermodr travel there to ask Baldur to leave.

Hemmerich in the Ruttfeld near Mülheim and south of Brühl. If the underlying name is not Ham Krümme but Hemmel Himmel, the name points to Himingbiörg, the seat of Heimdall.

H e m m e I r a t h e r Hof near Morsbroich. Hemmerich and Hemmel- rath can also come from Hemmera, twilight and night. Aether and Hemmera are children of the night.

H e r f e 1 d near Rösrath was probably a meeting place for the warriors.

The Wolfsweg leads there.

Herkenrath. From Bensberg, the path leads along the mountain plateau to Herkenrath. Herkenmiihlc lies near Wahn and Herke nsiefen near Altenberg.

The Hyrkinian forests of Germania take their name from the Herka. We find a H c r k e n r o 111 near Selscheid, Horkenbach, Herkensiefen, Kerkseg near Lüdenscheid, Herkenbusch, H e r k i n g r ,i d e near Lennep. (H e r k i a is the name of a servant of Gudrun.) Erkelenz near Munich - Gladbach corresponds to Herkenrath near B. Gladbach. We also find a Herkenrath

near Siegburg.

Hermesmühle on the Hanfbach stream in the Sieg region is reminiscent of a special legend about the strong Herme!

Herrenstrunden is remarkable for the mighty gushing of the Strunderbach stream. As it used to originate at the top of Spitze, it can be referred to as the Senkbach of the Edda, where Odin drinks the purest meth with Saga or Bragi.

Hersel beiMondorf is reminiscent of the seat of King Hersir. S. P. 55. Herweg, main route from Bensberg to Herkenrath, Lüdenscheid etc. Heumar may have come from Hymirs-Mar in the earliest times.

H i 1 c li e n near Benrath and Burscheid. Hilde = the brave one.

Hilden, perhaps the home of Hildebrandt, the companion of Dietrich of Bern.

H i t d o r f means, if it is an abbreviation of Hnitdorf, Neiddorf.

Hirzberg - Hindaberg near Wibberzhof, where the Waberlohe surrounded Brunhild.

H ö d e r a t h near Overath takes its name from the twilight god Hödur, who, after the longest day, supplants the sun god Baldur in his dominion, i.e. kills him. Baldur - Helios = Abelios, leads to Abel, who is slain by Cain. In the Bible, the Aryan sun-my the vennenschlicht. Cain's residence Nod Nacht corresponds to Höderath, which lies to the east of the realm of the Aesir.

H o h 1 w e i d e near Mülheim is located at the Wigrid shaft field. Hollweg near Odenthal, path of the goddess

Holla or Hulda.

Honrath - - Place of families numbering after one hundred. Honsbach. Hon one hundred.

Hummelsheim near Edelrath, Hummelsbroich near Bensberg H u m m e 1 s h e i m e r Broich near Sittard and near Forsbach prove how much honey was cultivated and that milk (Milchborn) and honey really flowed in the Edda region. (See Bremen.)

H u n d 1 a n d, Hundingsland, where the many hundreds of honors are.

Hundsiefen near Bensberg is where a hundred springs used to flow from the Hackberg and Zienberg. The giant Hunding means the hundredfold strong.

I d a 1 i e r s. Eifgenthal. The snow god L'lier and Idi, the brother of the storm giant Thyassi, lived in Eifgenthal.

1 t h e I s f e i d at Mühit uii is the Idafeide of the Edda. Iduna, Ida, Iris is the rainbow goddess, the one who returns in the spring. Bragi, the god of poetry, is her vermähit. Idafeide is the main meeting place of the Aesir and Vanes. The Iddeisfeider Hardt lies nearby.

Hing s. Rhein.

I g i e r h o f. The location of this ancient farmstead on a rugged hill near Gladbach, sloping down to the Strunderbach stream, corresponds to the Edda's description of Walhaii. Since Igel means eagle, and it is said that the eagle can be seen above the gate of Walhail, it can be assumed that inan moved the heroes' ideaie place of death there.

Immekeppel. Imine means under. The Immeiunge are

yew trees that search for treasures in the earth. Immekeppci is deeper than I iochkeppel.

Ingers. Ing Agni God of fire. Freyr has the epithet Ingo-Freyr Fiery Sun God.

The Irienhof is located near the Iglerhof. The Erlkönig dominates the spooky nocturnal scene.

J o b e r g near Hiiden. Abbreviation of Godesberg or .lovisberg. Isenburg, castle of the ruler Ise or Eise.

In the Orendei song, King Eise is the Alkinoos of the Phaeacians, shipwrecked to soft Grendel like Odysseus. Perhaps Isis Nchaiennia was worshipped in Isenburg in Roman times.

The castle of the winter giants, built from ice floes, is also worth a visit, as the Foi meadow is located nearby.

Lime. Until 1850 there were only a few houses there, but a miraculous image of the Madonna attracted devout worshippers. Soon larger inns and powerful factories were built. The next question was whether the place name was derived from Kaik, mortar or whitewash? However, there are no Kaik quarries and no Kaik ovens. Only when I found the passage in Dr. H. Böttger's book "Ueber den Sonnencult der Indogerinanen" that the Indians call the sun god "Kalki" was it clear. As already indicated, we find the place names named after the sun south of Idelsfeld. This is where Kalk is located first. The Indian sun god Kalki rides on a winged white steed and carries a flaming sword. Among the Zend people he is Sosiosch, the savior. The Gremberg (of Odin-Grimner) lies near Kalk, as well as Ostheiin and Vingst. (S. d.)

Lime is white earth that is heated by water. The root

syllable is cal (caior) heat. The ancient Germanic tribes did not use lime as mortar until the Roman period, but they used slaked lime to throw on their houses and as white paint, e.g. in the carved recesses of urns. The word was therefore associated with the concept of heat and luminosity. (Caleum is located near Düsseldorf.)

In any case, lime and lignite, which were dug especially in Mittgart, had a great influence on the old myths. - The fact that this name of the sun god has been preserved in India proves that the emigration to India took place in such distant prehistoric times that this name is still used here.

Odin's name has been forgotten or replaced by others. Stagnation there, constant further development here.

K a l m ü m t e n and Bros-Karmümten near Nittum refer to the roaring storm gods Brus and Kari. Nearby lies Nussbaum. Preller reports that the caryatids (nymphs in KarTae) danced around nut trees in a special way in their cult.

Sigrun was a Kara. Kari goes rattling around in the June nights.

The mouse path leads to Katzberg near Aue. There is Freya's hall, where she receives the dead who have not died as heroes. The Edda calls the hall Volkwang.

Kaul near Bensberg takes its name from the Wolfsweg, which leads from Bensberg to Siegburg. The wolves that accompany Freya are called Hati, the hasty one, and Skaul or Sku'L, the stormy one. Perhaps Hasbach is derived from Hatibach.

K e s s e 1 s h o f behind the old castle in Bensberg is

probably the place where the communal brewing kettle stood and where Thorr brought Hymir's kettle. SEE P. 35.

The Kipphäuser or Kippekäuser castle ruins near Lulisheid take their name from the nagging or scolding thunder god who dwells in the earth in winter. In the Franconian and royal forests, he goes around as a glowing or black man. - Kippekoven lies to the north of Burscheid. The Kiffhäuser near Nordhausen is called Wodensberg in 1277. Wodan and Thon originally merged, just as Zeus hurls lightning. - Emperor Karl sits instead of Wodan or Odin ini Odenberg near Gudenberg in Hesse, also in Untersberg near Salzburg and in Besenberg near Warburg. King Henry rests in the Gudemerberg near Goslar, Siegfried sits in the castle hill of Geroldseck. Ailes can be traced back to Odin and Thorr.

The Romans called Wodan Mercury because, like him, he is the leader of the dead = psychopotr.pos. But he is of a different kind. He does not, like Hermes- Mercur, lead the dead into Hades, but gathers them around him like a father who gives the souls the ethers after your death. He is Wal-fadir, whale father in Valhalla. Wodan's day, or Guden's day, became the day of Mercur, Mercrdi, in Frankri ich.

The mountain of coal at Eil, Brand etc. reminds us that the earth was scorched by Phaeton's fall.

Cologne. It is indicative of the great importance of the district between the Sieg and Wupper rivers that Caesar set up camp opposite Mittgart and Asgart and initially sought alliances with the Ubians. The latter are erroneously derived from Ubia Ufer. The Ubians are the patricians, the

superiors. There were probably long- standing feuds between the right and left banks of the Rhine. Caesar and Augustus achieved the relocation of many people from the right bank of the Rhine to the left bank, especially to Cologne, Düren and Zülpich. As a result, the former unity in worship was achieved even more, as the Romans allowed all religious freedom, but the Germanic tribes were offended by divine worship, which was dedicated to the Emperor Augustus with an altar and statue. This ar.i Ubiorum' was destroyed during an uprising. It is no longer possible to trace the name of the place where Colonia Agrippina developed so powerfully. The oldest churches in Cologne are probably Christianized places of worship. The Beienthürm in Cologne takes its name from beiem, <1. ii. hammering on metal. Beiem was used as an invitation to court and to announce ships.

The K ö n i g s f o r s t near Bensberg and Aue was owned by the Frankish kings.

Kursiefen s. Siefen.

Kürten of Küren (perhaps related to Valkyries). Kiirscheid, south of Siegburg Heath of the Valkyries.

Lehmbacher Hof near Voiberg at the foot of the Tütberg is probably the Hlindalir or Hlimdalir of the Edda, Brunhild's home. Brunhild comes from Walland, the area where the three whale streams flow near Voiberg. Hlindalir probably means the valley of Hlodyn or Hludana (shortened to Hlyn). According to Simrock, Hlyn is an epithet of Frigga. - At Hirzberg, where Brunhild sleeps surrounded by the Wabcrlohe, there is also a Lehmbacher HotLerbach and Haus Lerbach, fn the treatise on the Lorelei, there is proof that Lar, Ler, Leir, Lir, Lor, Laur

mean singing and sounding. (Llrum Lanim.)

The castle on the Lerbach probably stands where Winfried destroyed an old Lohra castle or a Lohra sanctuary.

Libottr and Liblar (beyond) . tiebürg, castle of the goddess of love Freya. Libussa has her love court at Libin Castle. Li is the Sanscrit root for clinging (e.g. linen).

Libour is not far from Ell, where the Sun King Eilimi ruled. Everything lies in the solar orbit of Helios.

L i n <1 e n b r u i c h near Wahn. A huge lime tree still stands near Walin today.

Lindlar is either Lindenthal or Thal der Hlin, i.e. the valley of Frigga. Hlin is an abbreviation of Hlodin, Frigga's nickname. The sister of Sunna is called Lintgunt.

Lockenbach at Lüderich and between Overath and Immekeppel can be interpreted as Lokis Bach.

Lohe near Burscheid and Löhe from Feuerlohe or Eichenlohe.

Lohmar, lake or swamp. The place is located in the area of the sun name Phaetons. Just as the place in Zündorf went up in flames, i.e. was ignited, when the sun wagon derailed, so did the reeds in the Maren. The brown coals in the coal mountains etc. awakened the myth of the burning of the earth by the derailed Sonnenwagen. This ancient fable gave rise to the names of the villages. The Sonnenberge Lohmar, Kohlenberge Zündorf, Sürth, Weiss, Brand, Brühl, Walberberg, Benzelrath etc. denote the way

of the derailment. The earth was on fire when Phaeton fell into the Eridanos, i.e. the Rhine.

Luchtenberg, shining, i.e. sunny mountain in the

Eifchenth.il.

Lückerath (upper and lower) lies near Bensberg on the Milchborn and does not take its name from Loki or Leuchten, but rather, like Olifant, from Klingen, Lauten. (Es luckt Es lautet, es lückt es läutet.) On the slope of Bensberg on the Hungenberg lies the upper Lückerath. Odin went there to the spring of Mimir to listen to wisdom.

Lüdenscheid t is Hludana's heath. The hearth goddess, the mother of Thon, was worshipped there.

The holle L ii d e r i c 11 between Sülz and Agger corresponds to your G 1 ü d e r on the Wupper at S e n g b a c h. These higher mountains probably had their special solstice fires Mining in I.üderich is ancient. Hludanä was celebrated as the goddess of the hearth fire. As all pagan gods were demonized, the swearword Luder was coined.

Lüghausen from Loki, or from Lugen (looking out).

L u s t h e i d e is called Luhsheid in the dialect. Residence of the I.ulisen, i.e. the cunning Alben. The Olifantbach flows nearby. "Maikammer am Bannenkamp (Bragis Bannwald). "Mauspfad s. Aue and Stixacker.

"Merheim, Marhausen , Heumar and Lindenbroich indicate the location of the old branches of the Rhine.

"Mergel berg near Forsbach at the railroad station is called Hwergelmir in the Edda. At the crossroads of the seven paths is the place of judgment under the ancient oak Yggdrasil. Chief forester Kettner planted the imperial oak there in 1870.

Messheide am Hackberg, at the highest ancestral seat of Odin, is the designated place for the cult of all honors.

Nearby, at the bend in the Herweg, where the paths from Immekeppel, Eschbach and Volberg meet, is the 1 laus Platz, where the innkeeper goes by the old name of Herweg.

Mielenforst, named by Meili, your brother Thorr, lies near Idelsfeld. "Miebach near Overath means the nourishing stream (shortened from

Mimbach), so it is not Mai-bach.

The "Milchborn" is "Mimir's Born". It rises behind the Erdenburg and flows through meadows past the Haardt to Ober- and Unter-Lückerath and flows into the Saaler Weiher. From there it flows in connection with the Olifant and Flehbach to Mülheim.

The myth that Odin descends from his high seat into the valley and seeks to learn the fate of the world at Mimir's birth is one of the most beautiful. The Aesir had given Mimir to the Vans as a hostage, but they killed him and sent his head to Asgart, where Odin made it so immortal in herbs that it continually murmurs wisdom.

Menglada's morning glory tree was thought to be Mimir's Born. The all- nourishing cloud and life tree is therefore Mimir's tree or Mimameidr.

Dr. Goldzihr assumes in his book "The Myth of the Hebrews" that Canaan received its name from a mythical sunland in which "milk and honey" flowed. Our Milchbornbach and the ancient Bicnenreichhum justified this praise for Mitt- and Asgart. Once the topographical aspects were forgotten, it was thought that the sun was a milk-producing cow and the often narrow moon was a honeybee.

Mittgart is the area between your Berger Land, your

foothills and the mouths of the Sieg and Wupper rivers. Asgart lies on the adjacent eastern heights. It is not possible to draw an exact border either to the Siebengebirge or to Solingen, as the emigrants transplanted the cultusnumen across the borders. Although the Rhine River became the border in Roman times, it was the Upper Ubians from Mittgart and Assgart who settled on the left bank of the Rhine. From earlier millennia, when the Rhine had a different bed, only the heights and the places emerging from the marshes were inhabited on the left bank of the Rhine and we often find the related Cnltus names from Godesberg to Worringen. Thus the Rhine was also the absolute border of Mittgart in the west. The Romans adopted Mentonomon Mittgart near the Gütonen 600 stadia from the sea.

The M i 11 g a r t sc h 1 a n g e, also known as the Wa na g a n <1 r and J ör m u n - g a n d r, is the Rhine, which is dangerous due to overflowing and fog. With its tributaries Örnit, Körmt and the two Keiiög, it encircled Wanaheim or Mittgart. The world ocean surrounds the earth, but only one stream or river is like a great serpent. As it is inexhaustible, the Rhine is also called Ifing, the Eternal.

Möderath Modi's wheel lies beyond. Modi is Thorr's son.

M o n d o r f lies near Troisdorf. If we accept the hypothesis that a Troy was located on the Rhine (Troisdorf) in pre-Homeric times and that a sun maiden was to be brought back there in the mythical sense, then we can attribute Mondorf to the pre-Homeric MenelaoS. Philologists have long assumed a personification of the moon in Helen's husband. Mena Moon.

M o n e f o r t. Where the Dhiin flows towards the Rhine, we come across this name, which can be described as the ford of Manna. Immigration came from the north. Mannefurt became Monefort.

Monheim near Benrath is the Mannheim or Moinsheim of the Ed la. It is said that the mane of the morning horse shone far above Mannheim. Mannheim lies to the north of As- and Mittgart. - The sons of Hunding fought valiantly at Moinsheim. Hunding's realm is therefore to be assumed there. The name Hunding has nothing in common with Hund. He is the hulking "hundredfold" strong hero of the rugged north. - Monheim also leads to the interpretation that the waning moon sets there in the north, i.e. it has its home.

Moitzfeld near Bensberg is Odin's home. Every seven years he sets out from the Moosberge. According to popular belief, the wild hunt moves from Moitzfeld past Erdenburg Castle through the Milchbornthal valley.

Mottekopp. A corruption of Modiskamp, located near Mielen- forst. Modi is Meili's nephew and Thorr's Solin.

Mülheim am Rhein can only have received its name after the invention of the water mills, after Noa tun as a boatmen's town no longer had the same significance. Mülheim has a ship in its coat of arms and no mill wheel. Stamm- Ire im refers to the progenitor of Njörd.

Njörd's wife was called Skadi. E. Hymmen proved that Scandinavia was erroneously assumed to be Skadinävia. Thus Noatun Mülheim is meant. After all, Mülheim can be dated back to prehistoric times, even if its name is more recent. The nearby Dellbrück leads us to the Greek

Telchines, namely those who lived in caves. Delle cave or hole or pit. Because blacksmiths usually worked in caves and made l.änii because of the fire, they are descendants of the Telchines, to whom marvelous works were attributed. For example, they forged the trident for Poseidon, the sickle for Saturn, etc.

The derivation from Thelgo - to conjure - is secondary, as blacksmiths were also regarded as magicians and weather makers. Zeus produced 3 sons with the miller Himalia, Spartaios (sower), Kronios (ripener) and Kytos (miller).

One of the Telchins was called Mülas Müller. The power that turns the millstones through the RaJ resides in the water. In Greece, a promontory near Kameiros was called Mülantia. - Mülheim is the ring city of the Edda, which flourished long before Cologne. Most roads from As- and Mittgart lead there.

The M u t z b a c 11 takes its name from Thorr's son Modi - the mighty one. The most powerful dwarf is M o d s o g n i r, who sucks in the Mutzbach near Paffrath.

M y r k w i d r is the forest of the Bergische Mark, not the Black Forest of Baden. Etzel of Edelrath commanded Gunther's heroes to ride through this forest.

Neurath. In the Edda, a dwarf is called Nyliorad, which probably means new moon.

Niddaberg Sc'iwarzberg. Probably a volcanic mountain shrouded in smoke.

Nievenheim on the other side of Zons Niflheim Nebelheim, where N -' knnh, the goddess of death, rules in Brittia. Gertrude, the keeper of souls, who is depicted with

the mouse, is the patron saint of Nivelks in France. Isis Nehalennia was also worshipped in Deutz.

N i 11 u m. Seat of the king Nidung. (See Wulfsthal.) Near Paffrath (Faffners Rath) not far from Erberich (Alberich) lies Nilturr, which is called Neidheim in documents. Tum or Tun Stätte. Nittum is therefore Gnitaheide, where Siegfried slew the dragon Fäfmcr Faffner the hissing or puffing.

Norf to the north and Nörvenich to the west of Cologne are the areas of night (NörviJ and sunset) for As- and Mittgart. Nörvenich lies opposite Delling Morgendämmerung. The old field names correspond to the words of Wala: "Berathend they invented the name for morning and evening, noon and midnight, new moon and full moon." Asgart and Mittgart became an orbis terrarum.

Nussbaum near Paffrath recalls the transformation of Iduna into a nut. (See Kalmünten.)

Oberossendorf Oberasendorf.

Odenthal, Odenkirchen and Oedenthal take their name from Odin.

Odenkirchen. The Goths got their name from Odin, whose sanctuary was also on the Godesberg, and the words God, good and Gode (godfather) are also derived from him. Gregory the Great wrote to the Bishop of Cologne that he should permit the cult practices of the pagans, provided they were not anti- Christian. As a result, much that was pagan was merged with Christianity.

Oderscheid near Marialinden is a corruption of Odin's Heath. The Oderscheiderberg and Oderscheiderfeld were therefore a main place of worship of Odin. As every fire

place (where the fire wheel stood) was sacred, Overath was also a sacred place.

Oedenhöven near Bonn Odins Hof.

O e s i n g h a u s e n Asenhausen near Burscheid.

Olifant, farmstead near Bensberg on the Olifant stream. Olifant Reden der Alben. The stream flows through the village of Kaul and through the Königs- and Frankenforst into the Flehbach. - Orpheus' father was called Eumolpos, i.e. the beautiful Aibe. The Alfeos of the Greeks is the river of the Albes.

Ohligs. Our expression for ancient 'from Olym's times leads to the ethymology that Olympus is the mountain of the ancient (Altenberg).

O h 11 n g h o v e n is located south of Siegburg. Olpe, from Alb.

ö f m t, K ö r m t and both K e r 1 ö g are the names of the tributaries of the Rhine, (örm - worm.).

Osenau, Asenau near Odenthal. Ossendorf, Asendorf near Cologne.

O s t h e i m near lime. The spring goddess Ostera is also celebrated in China with painted eggs. She is depicted as Ea tre or Ostera, a young blossoming woman holding an egg in one hand. She is the symbol of germinating life and the awakening of spring. Giving Easter eggs is therefore an ancient custom. As the hare is also a symbol of fertility, the children's tale that the hare lays the Easter eggs originated.

Otten-Herscheid, between Herkenrath and Immekeppel, commemorates Otter, Regin's brother and son of Reidmar. He turned into an otter and was killed by Loki's stone

throw. Reidmar demanded that Odin, Hunir and Loki fill the removed otter skin with gold as a fine.

Op der Pähl, farmstead near Bensberg, where the outermost pile wall of the old castle was. The neighboring house F a 111 h o r was the Pfähl hör. The Edda tells of the war between the Aesir and the Vanen: "The pile wall of the Aesir was broken. The forest was stomped by brave Vans."

Pfaffenberg am Glüder and

P f a f f e n 1 o h near Witzhelden - Rauch-Berg.

Paffrath does not get its name from Pfaffen, but from Rauch. Paffen = to smoke, to fume. Faffner was the fire-breathing dragon hissing poisonous smoke that Siegfried killed.

Penningsfeld near Refrath takes its name from penis, boundary post or boundary stone. More poetically, the rainbow dripped gold pennies near the Asenbrücke bridge.

Pingsheim near Brühl - Vingsheim (see Vingst). P i p e 1 s t e i n near Lusfheide - boundary stone.

Pohl near Cologne, Pohl and P o s b e r g near Pfaffrath, Pohl- 11 a u s e n near Burg and Ingers, P o s i 1 - Pphlsäule near Voiberg, W ä s c h p o h 1 near Forsbach, P o h 1 i g s h o 1 near Ohligs, Fracken- p o h 1 near Honrath and Poll near Deutz have the name of the sun god Vol Freyer. Since Vol = Apollo, we find the Roman name Poll near Deutz. Baldur, "br mnen became Pohlbrunnen then P o h 1 b ö r n (Hyppokrene). In the Middle Ages, Pohl was distorted into Puhl and Pfuhl = manure dung. The 2nd Alai became Puhltag, on which soft manure was generally driven.

Posch heide near Ohligs - Osterheide.

Ranzel near Zündorf refers to fire or the sea witch Ran.

Rath (perhaps the Rödulsfioll of the Edda) does not derive its name from talking, but from the wheel of fire. The topography of Germany shows that only a few districts have the final syllables with räd or rod, because otherwise the name occurs only sporadically (through emigrants). In the homeland of the Edda and in the northern and other districts, it is indicative of a special fire wheel, as the turning of a fire stick by means of belts was more common.

The wheel of fire had to have nine spokes and was turned by nine men who took turns. Discarded old wheels were given to the sacred storks (Adebor = ether or life bringer) to build their nests.

Rott is located south of Siegburg.

R a b e n b r ü c h e and D u v e n h o f (dovecote), Hymmen points somewhat boldly to Noah's ravens and doves.

In Refrath, on the reef of the old, shell-rich sea shore and later Kheinarmes (the prath of the Bible), the oldest church was built on the right bank, opposite Cologne. Ravnonia of the Romans and the Riphäen of the Hyperboreans are to be assumed there. Towards Gladbach lies the Cedar Forest, which provided glessum (amber) in prehistoric times.

Reusrath and Reuschenberg near Küppersteg probably have a relationship with the storm giant Thyassi.

In ancient times, the Rhine Mittgart snake of the Edda had the four tributaries Ormt, Körmt and the two Kerlög. It encircled Mittgart or Wanaheim and is therefore also

called Wanagandr. Its great devastations form the basis of the description of Mittgart's downfall in the Wala prophecy. The Rhine is also called the Eternal Ifing. Thorr can wound the Mittgart serpent, but cannot destroy it. Bothe describes the Rhine as the Eridanos of the Greeks.

Richrath near Leichlingen and Reichlingen near Opladen have the best apple country. The god of light Heimdall is also called King Rich.

R o e s r a th probably got its name from old graves on which wild roses grew. Nearby is the Dörneberg, where Sleeping Beauty is believed to have lived.

Rommaney and Rommersberg indicate Roman settlements.

Ründeroth = Rinda rod. Rinda is the earth goddess who gives birth to Odin the Wali. She dwells in the eastern hall and represents the frozen crust of the earth, which is slowly thawing. Accordingly, Odin has to court her favor for a long time.

The Siebengebirge is the gateway to the Okeanos that flowed there in ancient times. Atlas, who guarded the gardens of the Hesperides, probably lived on the Wolkenbiirg. Since the Rhine, the Midgard Serpent, comes from Drachenfels, the majestic rocky crag was named after it in the Edda.

SchwaIfenberg near Mülheim was a fireplace.

The Black Forest near Odenthal lies on the Menrather Steg. This wild forest parth corresponds to the place where Wieland says that the Swan Maidens came from the Black Forest. The "Baden" Black Forest is therefore a more recent assumption.

The Siebengebirge is the Sevafiöll of the Edda, where Sigrun lived. Pliny and Solinus described it. The passages in question are highly interesting as they confirm that the road to the most important land of Germania leads from the Siebengebirge:

Pliny 4. 27: "Glorious news comes from the people of the Ingaeans. There is the immense mountain range of Sevo, which is no lower than the Riphean ridges. A huge bay extends to the promontory of the Cimbrians, which is called Codanus (Wodan's) Bay. It is full of islands, the most famous of which, Scadinavia, is of immeasurable size (near Mülheim and Buchheim). As far as is known, the Hillevon tribe inhabits only one part of the Gauen, that is called a second world." Namely the apple country Havila of paradise, the Avalun of the north, which was divided in such a way that it had sunrise and sunset like a circle of the earth, i.e. Delling in the east and Nörvenich in the west. Scadinavia is the shipwreck town of Scädi, the wife of Njörd.

Pliny writes in 37 II "It is siclier that glessuni (amber) is formed on the islands of the northern ocean and is so called by the Germanic tribes. Our compatriots therefore named one of the islands Glessorium because of the glessum. (Namely the Gläsir grove near Refrath. The North Frisian name for amber is Reaf, the Old Norse Rr.fr. The amber country in Mittgart is called Ravnonia).

In Solinus 23 we find: "The Sevo Mountains, which in and of themselves are no lower than the Riphaean hills, form the beginning (or gateway) of Germania. From this people, the first after the Scythians, the Germanic tribe has its origin."

The Severonenberg lies between Mülheim and Stammheim. Perhaps it was formed by seven sand hills. The village of Sevo lies to the south of Siegburg.

The Sanier Mühle mill near Refrath lies on the border of As- and Mittgart (Saal border). The Milchborn stream flowing from it was called Saals in Roman times. The Saalian Franks mean border Franks.

Selsbach and Selskamp between Mülheim and Dhünwald refer to Freya, to whom the souls move to Volkwang (Aue).

Sengbach an der Wupper am Glüder is probably connected with the Feuer- cultus and not with the Senkbach of the Edda.

Senkbach is the S t r u n d e rb a ch , which used to gush forth at S p i t z e, but now in Herrenstrunden It corresponds to the Soknabeck of the Edda.

Seven paths cross at Forsbach station on Mergei- berg. This is probably the site of the oak tree where Thorr rides through four streams in the Edda. Forseti (chairman of the court) is Baldur's son. It is said of the Yggdrasil oak that the dew trickles down to Hwergilmir. There is an older oak next to the imperial oak planted in 1871 by Chief Forester Kettner.

Siefen. Many field names refer to damp forest and meadow areas "1 m S i ef e n". Thorr's wife is called Sif. First of all, she represents the nourishing earth rich in springs and, accordingly, the nourishing seed field. The same Indian goddess, the wife of Indra, is called Ziwa or Siwa. In Christian terms, Maria- Siefen means the bringer of rain. Masssiefen, Wichensiefen, Wolfsiefen,

Kursiefen and Siepen near Remscheid and Herresbach, Hundsiefen etc. show how sacred the places where the bushes spring from moist earth were held.

Siegburg, castle or mountain of Odin, the father of victory. A chapel was built there for St. Michael. Like Odin, he is a white horse.

The Sieg is the home of the Wölsungen Siegmund, Siegfried and Sigyns. Thusnelda, the daughter of Segesf, comes from the Sieg.

Sieglar is called Sigarshohn in the Helgiliede.

Soest is the Susat of the Song of the Nibelungs. Bothel's son Atel or Atli, Brunhild's brother, lived there.

Solingen Sor nenstätte.

Sonnenberg near Hebborn and Voiberg are Freyr's Gultusstütten.

Spezard. In the medieval Song of the Nibelungs, it says that Gunther hunted with Siegfried from Worms in the Spessart. The distance is very great. We can assume that the old name remained authoritative when the song was rewritten and what belonged to the Edda region was distributed to faraway lands.

Near Altenberg we still find the Gross - Spezart, the Spezarter Mühle and the Spechtsltart, from which the Kaibach trickles down to the Dlriin. Kaib means cursed. If, according to legend, Siegfried drank there while Hagen treacherously pierced him, the name would be explained.

Spich Speicher, Söller, Sonnengiebel. The heights of Spich are the sunny side of the mountains.

Peak behind I lerrenstrunden. Dori is said to have sprung from the Strur.dcrbach in primeval times but dried

up due to an imprecation. The known verses have no mythical age:

Stocke, stocke Asenborn!

The wrath of the heathen curses you. Spring, spring deep in the valley Back to the sunbeam. Bubble up through the ice of the deep to the yeast-strands of the night.

Im S t i x a c k e r and .im kleinen S t i x c h e n* are the names of places in the northern Mülheim district. Where the Mauspfad ends, this place has mythological significance. This is where the Seeleniiberfahrt was on the old branch of the Rhine to Nievenheim and Brittia.

Acheloos and Styx are the eldest children of Okeanos. It is said of Styx that she dwells far from all the gods under high rocks in the west on the Okeanos in a magnificent house whose roof is supported by silver pillars. Eris rarely comes to fetch holy water when there is a dispute among the gods. The silver pillars are the waters rushing down to the depths in the dark night. There dwells horror, eternal death, which threatens even the gods if they swear falsely. -- At Okeanos, the first children of Chaos also unfolded: Nyx and Erebos, Hemera and Aether. Aeon, the god of eternal time, emerged from the precipitation of Okeanos, as did Aea, the island of Helios, where Aeetes and Perse ruled. - The goddess of death Styx is the mother of Nike. Victory blossoms from devotion to death.

The St r u n d er b a eil is the Tundr of the Edda, which flows thunderously past Valhalla (Igler Hof).

The S u d b e r g near Remscheid is a reminder of S u 11 u n g , who kept the miraculous meth in the mountain, which Odin took away from him.

Since the meth is called Hnitaberg-Lauge, we have to look for the Neidberg near Gnitaheide, i.e. near Nittm.

The Sülz is called Sylgr in the Edda and flows into the Agger (Sui Eber).

Sürth (Soretha, Sordix, Soride, Sorenda, Surd) is derived from Surtur, the volcanic god of fire. Sinthern, Brühl, Brauweiler, Weiss, Pull, Zündorf, Brand, Kohlenberge etc. refer to Muspell, the mouse capollo that scorches the earth. The plague-spreading mice are Muspell's companions. Apollo Smintheus has the mouse as an attribute. The derivation from Mudspeller - wood destroyer is to be rejected.

Swawaland was previously interpreted as Sweden. It is the home of King Swafnir near Eil. Swawa is the daughter of King Eilimi. Another daughter is called Jördis, or Hiürdisa, and becomes Siegfried's mother as Siegmund's wife. Sigurlin, the wife of the elder Helgi, lives in M u n a r h e i m. As she comes from the Sieg, M o n d o r f at the mouth of the Sieg is probably to be assumed.

The Helgi-Liede also mentions Glasislundr, which is probably Berg. Gladbach is. Helgi, the older one, lives in Rogsheim, near Rödulsfiöll. Perhaps Roestath and Rath come into consideration here.

Teitscheld - Teuts Heide.

Thienhausen near Solingen takes its name from Tiu (god of war.

Thurn, T h u r n i g and Thurnskamp refer both to Thorr and to a tower. Veleda from Bruckter lived in a tower chamber and received the Roman envoys there when Claudius Civilis was victorious.

Torringen takes its name from Thorr. The Torini lived there. Thorr's home Bilskirnir is actually the cloudy sky. His house has as many storeys as Valhalla has exits. Roland's pillars are Thorr's pillars.

The ruins of Trotzen castle near Asselborn are probably a robber's castle destroyed by Rudolf of Habsburg. The Thruc heim of the Edda (Thorr's residence) may also have been located there.

Troisdorf takes us back to pre-Homeric times. Greek legends report that 500 years before Homer, Tros migrated to Asia Minor as a Phrygian, i.e. a Frank, and built Troy. Troy means the faithful, strong castle. Hagen is nicknamed Tronje because he was the faithful guardian of King Gunther or Gunnar, the son of Giucki. Uckendorf Giuckidorf lies near Troisdorf. Furthermore, Kriegsdorf hints at ancient battles The battles for the Rhenish Troy are mythical. Helena is a sun maiden who is married to the moon god Menelaus but is unfaithful to him. Mondorf = moon village lies near Troisdorf. The SimoTs near Troy is called the Simuntian by Euripides. Siegmund's territory is on the Sieg. If Siegfried has the Sieg as his homeland, then Achilles has the river that also flows there.

Agger, which became Acheloos in Greece and gave Achill his name. Hagen and Hektor have the same root syllables, as Hecke protects like Hag. Other field names such as Eil, Ilion and the mountain vestige Siegburg Pergamon and Xantos, the "sandy" river, suggest that the emigrated Franks refreshed their home names around Troy as Phrygians. Of course, the rewriting that took place thousands of years before and after Homer has only small roots in the Siegambrian region. Only names reveal the

older homeland of the Iliad and Odyssey.

The extent to which the oldest legends concerning Troy are reminiscent of ancient Germanic ones can be seen from the following:

Poseidon and Phoebus-Apollo built the walls of Troy for King Laomedon. When he refused to pay, Poseidon sent a sea monster to devastate the land. Laomedon's daughter Hesione was to be sacrificed to it. Then Hercules came with the Argonauts and freed Hesione in exchange for the promise of the wind- quick Kosse, which Tros received from Zeus for the theft of Ganymede. When the reward was again refused, Troy was destroyed for the second time. - It had long been noticeable that gods such as Poseidon and Helios placed themselves in the service of a human being. So the oldest myth is missing. It should also be noted that the Greeks called the Trojans barbarians and that Menelaus was given a residence on the Isles of the Blessed after his death.

In "Raging Hercules", Euripides has Tros, the founder of Argos, immigrate from the Aethiopes (on the Eridanos, not Egypt) 500 years before the Trojan War and found Troy.

The Tütb erg near Volberg can be called Wodansberg. "Der Wode tiiht" is what the people say when it storms, as if the wild hunt is coming out of the mountain. The Tütersberg is located near Elberfeld-Barmen.

The Ubians lived on both banks of the Rhine, but they were not a tribe of people, but only socially the upper classes, i.e. the most distinguished patricians or noble families. Perhaps the Greeks referred to the ancestral land of

the Ubians as Hypereia.

Uckendorf was probably the seat of Gunnar's father, Giucki - Giebich. Ungarten near Holldorf is outside As- and Mittgart Utgarten on the Siebengebirge.

Urbach near Wahn, U r d o r f near Berrendorf, Urdenbach near Hackhausen, Uerdingen and U r s f e 1 d near Möderath take their names from the Wala "Urd" (Egyptian Uarda).

v e n a u e n at Volberg is Au of Vanadis Venus Freya.

Vilkerath near Hochkeppel, V11 s h o v e n and V i 1 k o v e n near Overath, Vilich near Mondorf refer to Wili or Vlli, god of light, brother of Odin.

V1 n g e r h o f am Vorgebirge and Vingst near Deutz is derived from Vingnir, the kindling, Thorr's foster father. His foster mother is Hlora, the sparkling treasure-guardian. Thorr is called Hloridi, the god of the holy ones. His mother Hludana, the goddess of armies, was given a votive altar in Deutz in Roman times, which now stands in the Bonn Museum. Thorr is also called Wingthorr.

Vinxel near Solingen means the same as Vingst.

Vo 1 b e rg am Lüderich and all names associated with Pohl or Pol are related to Freyr, who is also called Vol. Vol has a sister Volla or Fulla, who is named in Odin's or Wodan's healing spell. She is Frigga's companion, carries her jewelry box and gives golden gifts. Sic is depicted as a stately maiden with curls and a golden headband. The spell is preserved in the second Merseburg prayer:

Vol and Wodan went to the forest; Baldur's foal's foot was twisted.

Then Linthgunt and Sunna, her sister, spoke of him;

then Freya and Volla, her sister, spoke of him; then Wodan spoke of him, as he well understood: "So the leg dislocation, - like the blood dislocation, - like the limb dislocation, - leg to leg, - blood to blood, - limb to limb, - as if they were glued!"

W ahn, the Wahner Heide and the Vanen as inhabitants of Mittgart have the name of the W a n - B a c h , which flowed as drool from the mouth of the Fenris wolf when it was bound by cunning after it had bitten off Tyr's right hand.

The interpretation "shining heath" is also justified. The sunniest heaths lie to the south of the heights of Asgard. There lies the Aea or Erytheia of the Greeks. The small Wansee near Berlin and the large one in Armenia mean shining or brilliant lake. The Vanes are pre-luminous, god-like heroes.

Wäschpohl near Forsbach and on the Siebengebirge near Ober-Pleiss and Wiersberg either indicate prosaically that washing was generally done in a pond there, or they were the places where images of the gods were washed and clothed anew during processions.

Walbach, Kleine Wal and Kurte-Waldbach'Urd- w a 1 b a c h) have their source on the Dreiborn and Tütberg and flow past the Mergelberg to the Rhine. The northern stream joins with the Flehbach and flows into the mouth near Mülheim, while the other whale streams seep away before they reach the Rhine. The underground branches of the Rhine near Heumar etc. take them in. Urbach takes its name from the Urdwalbach. The Grimner tale says: From the branches of the world tree Yggdrasil

Dripping dew falls towards Hmergelmir, filling streams. Some flow to people, others sink to Hel (the underworld).

The topography confirms that these whale streams are described in the Edda in their striking peculiarity. (When there was no talk of the Edda, I heard a forester remark from a neighboring table in Bensberg: "Strange that most of the streams of the Königsfurst do not enter the Rhine." My message that the old Rhine rivers take them in was welcomed).

We often find the nouns sitting under the world tree as the three spiders in fairy tales and legends. In Christian terms, they are the saints "Einbett, Wilbett and Warbett", or also allvgorisirl under your cross as "Faith, Hope and Love".

Walberberg am Vorgebirge and w e b e r heights at Liiderich and near Opladen and Overath, like Wibbertshof, indicate flickering fire. It can therefore be assumed that there are cultus sites or heights where the weather glow is stronger.

W e i li e r 11 o f may have been named after a pond, but it is more likely that Thorr, the consecrator (Weor), was worshipped there, as at the Kesselshof, which is usually located nearby.

W e 1 s c li li e i d e was probably originally from the Wala and from the Walbächs Wal- or Weiheide. (S. Heath.)

Wermelskirchen Hermeiskirchen. Similarly, Herl became Werl in Westphalia and Wiesbaden in Heisbaden.

Wesseling am Rhein takes its name from Ueberfahren.

Wibbertzhof on the Hirzberg and W ibb e r z h au s e n

near Voiswinkel point to the Waberlohe Wetterleuchten. For the Edda, the place on the Hirzberg (Hindafiall) north of Nittum (Gnita- heide), where Brunhild was surrounded by the Waberlohe, comes into consideration. When Sigurd Faffner was slain, the forest birds sang:

See the castle on Hinderberg's heights!
They are surrounded by shielding embers on the outside.
I look at the rock. The battle maiden sleeps,
Surrounded by the lime tree lurking enemy.

Another passage from the Edda reads:

A farm is on the high Hihdafioll
Completely surrounded on the outside by Gluth.
They have created noble rulers
From light earth flame.
On the stone sleeps the battle-worn one,
And flaming the limey foe licks her.
With the thorn Yggr once thrust her to sleep,
The maiden who would murder men.

WichelterBroich Wachholder Broich at the Herkenmühle.

W 1 c h h e i m near Mülheim means holy place and is to be assumed as the Wingolf of the Edda near Gladsheitn, the residence of the goddesses. Since Hiniil (heaven) is also Wingolf and the area in paradise is called there, and the "Glanzwiese" (shining meadow) is also nearby, everything agrees with the "myth of Iduna, who lives in Idafelde and picks the apples in the Gläsir grove, which the gods do not allow to age. The Hesperides Gardens of the Greeks were also located here.

W i c h e n b e r g bei Burg, W i c h e r H a i n bei

Sand (not weicher Hahn!) furthermore

Wichhausen near Wermelskirchen, W i c k h a u s e n near Eipringhausen etc. mean sacred fireplaces. (Wih fire.)

W1 e s c h e 1 d Wih's Heide.

Widdig and Widdershof are named after Widar, the strong son of Odin, who rules Wigrid and defeats the Fenris wolf.

The old battlefield for the Enlsclieidungskampf stretches out before Mülheim (Noatun) near Wichheim. There lies Herl, which is called Weit in legends. Furthermore, Hohlweide and the Kühzähler Weg and Dellbrück point to the red cow that crosses a bridge there before the battle, where the old tree stands. Clouds are sky cows; burning evening red means war.

In the 12th century, Gottfried von Monmouth transferred Wieland's home to the Siegen region. The passage reads: "Wieland made goblets of gold and gems in the town of Siegen." Wieland is called Volunder and Guiland. Walland and Galland means Südland, because the Wala's live in the south of Miltgart. Accordingly, Nidung is the ruler of the north (Nidheim Nittum), where the Nyars live. His daughter is called Bödwild, the malicious one. It is not from the Black Forest in Baden, but from the Bergisch Mark (Myrkwidr) that the Valkyries come, who settle as swans. The heruni wandering in misty distances must be broken with once and for all. When Weinhold says that the territory of the Vanen is to be sought south of Sweden, this statement only testifies that the location of Mittgart and Asgart is completely unknown to him. - It is understandable that in ancient times there

were little or no connections between the Lower Rhine and the Black Forest. So how could the Valkyries Aelrun, Hladgut and Herwör from the Wolf's Hold (Ulfdaljr) or the Wolf's Lake (Ulffiar) yearn for such distant lands, since the Bergish Mark with its dark forests (Myrkwidr) lies in the immediate vicinity? Atlnni was born in Walfrid as the daughter of King Kiar. Hladgut and Herwör (Schwanweiss and Allweiss) are said to be related to her. It should also be noted that Hödbrodr demands an influx from Myrkwidr against Helgi and sends messengers there. - The original Wieland saga was later combined with others. The core means that the divine fire, which creates miraculous things and enters into raw servitude, later takes revenge and rises up in liberation. Wieland limps, like the Greek divine blacksmith Hephaestus, but is a more noble hero in every respect. - The legend was even transferred to Finland. Wi Feuer became Fi and Filand became Finland in the Middle Ages. Blacksmiths were called Wieland's houses. Some places on the Sieg are accordingly called: Welante-Gruoba, Wielantis-Dorf, Wielandsheirri, Wielandsbrunnen etc.

W 1 n d f a h n In northern Asgart indicates the strong winds blowing from there.

Wolfsthal. There, Wieland is attacked and led away by Nidung, King of the Nyars from Nittum Neidheim We have to assume that Wolfsthai is on the Wolfsweg, where the W o I f s k a u I lies near the court site on the Mergelberg. The Lüderich and the Siegthai are ancient ore regions and thus the land of the blacksmiths.

The Wolfsweg leads from Bensberg to Siegburg. The Valkyries questioned by Helgi report that they come from

Ulfidi, from the Wolfsweg.

The Wöllersberg near Eckringhausen takes its name from Uller (god of snow).

Wolperath = Wolfsmth.

The W o 1 s b e r g e near Siegburg are the home of the Wölsunge

Siegmund and Siegfried.

W o r r i ii g e n has the name of Weor, the consecrating one. Hymnien assumes that the Morini tribe are Worringer.

Wustsiefen near Webershöhe (see Siefen).

Z1 enberg near Bensberg, Zissendorf east of Siegburg, Zisskoven and Zons are named after Ziu, the god of war.

Xll. Closing words.

The cooperation of Mr. E. H y m ni e n in Mülheim a. Rh. deserves special mention. After I had repeatedly thanked him, our paths suddenly diverged before this book was completed. Every contribution that leads to the investigation of the truth, ver-

When Mr. Hemmen accused me of publishing the results too early a year ago, he himself made the worst possible mistake of releasing a hypothesis in the Mülheim newspaper that bore the curse of ridicule on its forehead to such an extent that I was forced to pronounce a clean divorce from his cooperation. In all seriousness, Mr. Hymmen had God plant an oak tree in the Mülheim paradise and a beech tree in nearby Buchheim. This was too round for the readers and many canceled their subscriptions if the editors continued to publish such articles. Now Mr. Hymmen hastened to have this research on "the paradise of the Bible" and on As- and Mittgart published as a book. Although the first printed sheets of my book were in his hands, he justified his quick action: "Everything was dead quiet, the matter demanded to be brought to light". On page 3 he writes, just as incorrectly, that "Fischbach's fault (!)" consisted in the narrow limitation of research to Bensberg and the surrounding area, so that he only discovered As- and Mittgart. If Mr. Hymmen had attended my lecture in Bensberg in 1894, he would have seen my maps of the whole of As- and Mittgart with the most remote points. A fear, unfounded in every respect, of finding his merits insufficiently appreciated, drove him to publish his book and to oppose it, although I promised him that I would fulfill his wishes

as far as possible when the book was completed, in case I had forgotten anything. I am very happy to do so, because alongside Hymmen's hypotheses, which only cause regretful shaking of the head, are scientific results that are highly gratifying.

His diligent research into Latin writings led to important corrections. The "ignorance" of the transcribers, for example, turned Skadinavia into Scandinavia. Where Skadi, Njörd's wife, lived in the shipping town, i.e. in Noatun, Mülheim is assumed to be Scsdinavia. Hymmen refers the epithet of Eridanos "two-horned" to its fork around the island of Mülheim. He also found that the sacred island of F.lektris, well known in ancient times, lies close to the Eridanos. His search in the Roman writers was greatly rewarded, for he discovered in Stephanus Byzantinus that there were pillars of Daedalus and Icarus on the Electrides. (Probably those of Wieland and Phaeton > According to Pomponios Mela 3, 6, 8, Huh Bergorum litori opposita is our Mittgart, which lies at the foot of the Berger Land Asgart has the name Asia, seat of the Aesir. According to Hymmen, the 30 Orkaden and 7 Hämoden islands are the water-flooded floodplains of the Herka and those near Emmerich. The Horkenbach is Herka's stream. - The painting places Bodochem; Salechem and Widochem are Buchheim, Saal and Wichheim. - The Menapians live in Monheim (Mena Mond). As M and W often change, the Moriners are the Worringers. The Toriner are Torringer.

Hymmen also found that Schweinheim lies on the Erk, Herkenmühie on the Ferkels- kamp and Bärenbroich near Herkenrath. He concludes from this that Herka, as

Circe, always had pigs, piglets and bears in the had nearby. In any case, this discovery is not a bad one, albeit a very bold one. He also discovered:

The Abians of Aeschylus may have been our Ubians, i.e. superiors. It is plausible that the Zeus Bodonaeos of the Greeks was our Wodan, and that Bodona became Dodona.

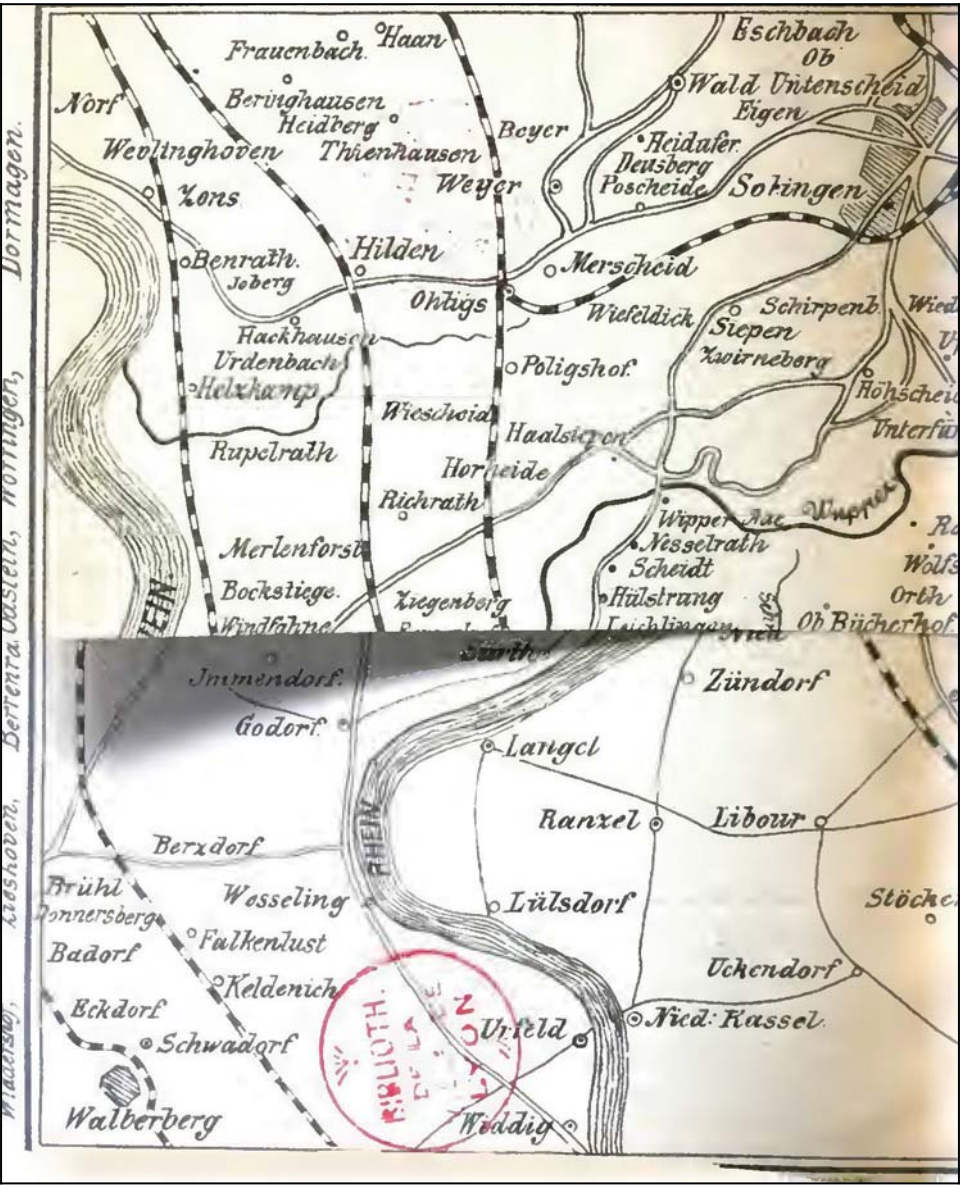
For the Germanic tribes, the district with the sacred myths was an orbis terrannn with sunrise and sunset. The Romans distinguished between the large Cologne plain and the Miil-Lieim plain on the other side, which was surrounded by the Rhine. Mr. Hymmen very astutely proves that the broad Cologne plain, which leads to Nievenheim, was erroneously interpreted as Britannia (England). Prokop says: "On the coast opposite Britain there is a large number of villages whose inhabitants depend on fishing, agriculture and shipping to Britain. They are subject to the Franks. It is impossible that this originally meant far-away England. Agricola was therefore governor of the vast Cologne region of Britannia, where he researched the customs and traditions of the Germanic tribes, which he reported to his father-in-law Tacitus. - -

The Furschuns area is so large that all are welcome to explain our prehistoric times and correct old errors from field and family names that have received too little attention up to now. The main result to be emphasized at the end of the book is that the most important point has been found for our Aryan mythology, around which further research must revolve. Just as Archimedes claimed that he would unhinge the universe if he were given a fixed point or foothold, the topography of Asgart and Mittgart is now decisive for research into the origin of the Aryan myths for

the distant future.

As noted on page 3, it was only fortuitous luck that made these highly significant discoveries possible. The trivial suspicions that a Niclitphilologist could only offer something groundless should finally cease after Schliemann's discoveries. After many attempts were made to discredit this book before its publication, according to Goethe, too much modesty is out of place. I therefore conclude with the verses:

Hear the news, you German comrades:
Indeed, I found the rarest happiness!
To all the Aryans who sprang from Mannus.
I gave back the lost homeland!


Frauenbach
Haan
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Ob
Wald
Untenscheid
Eigen
Nörf
Beringhausen
Heidberg
Beyer
Heidafer
Deusberg
Poscheide
Solingen
Weolinghoven
Thienhausen
Weyer
Zons
Benrath
Joberg
Hilden
Merscheid
Ohligs
Wiefeldick
Schirpenb
Siepen
Zwirneberg
Hackhausen
Urdenbach
Helxkamp
Poligshof
Wieschoid
Haalstrang
Rupelrath
Horheide
Richrath
Wipper Aue
Nesselrath
Scheidt
Hülstrang
Merlenforst
Bockstiege
Ziegenberg
Ob Bücherhof
Immendorf
Godorf
Zündorf
Langel
Ranxel
Libour
Berxdorf
Brühl
Wesseling
Lülsdorf
Bonnersberg
Falkenlust
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